W Baldwin 150 5th Av

Zion's Herald

WEDNESDAY, NOVEMBER 22, 1899

THEN AND NOW

AGAIN hath passed the happy harvest-time ;
Again the fields are clothed in silv'ry rime ;
Again the trees have dropped their fruit and leaf ;
Again the wheat is gathered in the sheaf.

Again the birds have flown their southward way ;
Again we miss -- alas ! -- their joyous lay ;
The flowers have ceased to gladden heart and eye ;
The mellowed sun rides lower in the sky.

But autumn brings glad scenes of joy and cheer,
As surely she proclaims the dying year ;
And points us proudly to her bounties stored,
And bids us gather round her festal board.

From South, from North, they come, from West, from East,
To share the bountiful Thanksgiving feast ;
And render thanks, our Holy God, to Thee,
For peace and plenty, and for liberty.

We think, with grateful pride, of those who wrought,
With toilworn hands, the liberty they sought ;
Though torn with grief o'er loved ones 'neath the sod,
They faltered not, but rendered thanks to God.

We reap in joy that which they sowed in tears,
And glean the harvest through the fleeting years ;
The freedom which they bought is ours today --
Freedom to think, to speak, to act, to pray.

O men and women, brave to dare and do,
Fain would we emulate your virtues true !
And to the God ye worshiped we would raise
Our hearts and voices in a hymn of praise.

Thanks be to God, who sent the sun and rain !
Thanks unto Him for all the golden grain !
Thanks be to God, who made each leaf and flower !
Thanks for His goodness and His mighty power !

Written for Zion's Herald by
Jennie E. Wilson-Howell

FAITH'S FOUNDATIONS DISCUSSED

PRESIDENT WILLIAM F. WARREN.

THE thoughtful minds of our church, and of many other churches, will be gratified to see a work which left the presses of our Book Concern but a few days ago. It is entitled, "The Foundations of the Christian Faith" — a far happier and more adequate name than would have been "Christian Apologetics," or "The Evidences of Christianity." Its author is Professor Charles W. Rishell, Ph. D., of the Faculty of Theology in Boston University. The volume constitutes the ninth in the series known as the "Library of Biblical and Theological Literature," edited by Professor George R. Crooks and Bishop Hurst.

Perhaps the first thing that strikes the reader as he begins to turn the leaves is the comprehensive scope of the treatise. Its table of contents alone fills eighteen closely-printed pages, large octavo. The author's aim has been to treat of all the real issues between Christian believers and the opposers of the Christian faith, whatever their type of opposing teaching. In scope, therefore, the work is truly encyclopedic. At the same time the discussion is carried forward in so logical and lucid a method that even a beginner in such studies will be in no danger of losing his bearings.

For a production of its size, the work is remarkably well up to date. The Goliaths against whom the author goes forth are not those of long-dead generations; nor are they limited to any country or people. The evident aim has been to select in every case the assailant best entitled, by his originality, or by his influence, or by his superiority in argument, to represent the assault. The author's wide and careful reading is apparent on every page. His uncommon familiarity with German literature stands him in good stead, enabling him to select for consideration the best representatives of friendly and hostile tendencies in the fields of German theology, philosophy, and ethics. To students just acquainting themselves with the existing attitudes and drifts of leading minds in all the most intellectual nations, with respect to such questions as the nature and knowableness of God, the spirituality of man, the defensibleness of his immortality, the logic of natural law, the possibility of miracles, the credibility of the Bible, and such like — the introduction here given to the great leaders, both within and without the camp, will be of a service not easily estimated. There are some two hundred of these leading authors quoted or referred to, and many a reader of what is here given will be induced by the interest created to go farther on his own account. Contrasting this work with the best that were accessible to young ministers of a generation ago, many a preacher in or beyond the noontime of his day will sigh and wish he were young once more.

The temper of the treatise is worthy of all commendation. The assailant of our holy faith is always allowed to state his case in his own way, and in its strongest possible form. He is never vilified, or scolded, or abused. He is simply invited to examine all sides of the question in hand, and to do it with the candor and patience of a genuine truth-seeker. The carefulness of Dr. Rishell's analysis of the successive objections to faith and the quiet force of his answers thereto, are evidence of long-continued and most thorough study in this important domain. As a result it will be hard to find one argument that is not thoroughly logical, or one sentence that is in the least obscure.

As the purpose of these lines is simply to call attention to this important work on the foundations of our faith, no attempt will be made to review it in detail. At this writing, I have not myself completed a careful reading of every chapter. I have read enough, however, to write the foregoing with all confidence, and to add that the work is one which, in its combination of breadth of view, maturity of scholarship, clearness of style, sweetness of spirit, and comprehensiveness of literary survey, has never been equaled by any previous American in this line of authorship. It is sure to find appreciative recognition far beyond the boundary lines of the ecclesiastical communion to which its author belongs. — *Western Christian Advocate.*

Because there is healing after strife,
And a conquering faith in the better life —
From the sad and the worn, as the last leaves fall,
There ascends a psalm to the Lord of all.

— *Harper's.*

— Let all remember that, as Jesus distributed to the disciples, they, in turn, distributed to the needy on the Galilean sward. They did not appropriate the provision and go off and feast by themselves, heedless of the hungry multitude. If, in some cases, there be but little to distribute, our Scripture will teach us that a little of the bread of heaven goes a great way; that our little may be much to our fellow man; and that, obscure as we may be, and however inconspicuous our work, yet for it we are better fitted, and by grace may be mightier even than an archangel. Let us, as we give thanks, give cause to others for thanksgiving, by deed and gift and word. — *Examiner.*

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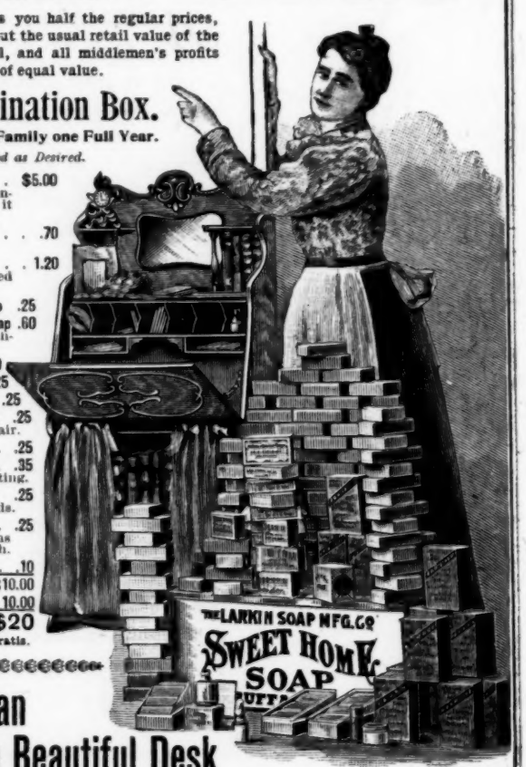

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GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

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36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Treasury Buying Bonds

To the surprise of the public the Secretary of the Treasury announced last Wednesday that he would purchase bonds to the amount of $25,000,000 provided they were offered at a price no higher than that quoted on the previous day. Two classes of bonds are included: the five per cent., due in 1904, and the four per cent. funded loan, due in 1907. The price offered is $112.50 for each one-hundred-dollar bond of the last named, and $111 for those of the former. The offer holds good till Nov. 30 The object is to relieve the stringency in the money market; but whether this will be the result or not, cannot be determined in advance. The treasury excess of receipts over expenditures has been steadily growing since the beginning of the present fiscal year, and the surplus now amounts to $6 797,586. Purchasing $25,000,000 worth of bonds (should they be offered) will probably create a deficiency for the year, but there is so much cash in the treasury that it was thought best to free some of it for business purposes.

Army Chaplains

There are only four regiments in the United States Army that are provided with chaplains. Even the new volunteer regiments have none. Congress seems to have provided with a liberal hand for all the other needs, but to have left this one to take care of itself. There are thirty ministers of the Gospel who hold commissions as post chaplains. They are appointed and commissioned the same as other officers, but they are unattached to any regimental organization. Their duty is at the army post where the War Department thinks their services are needed. As there is no limit of age for appointments to this particular class of officers — except that which provides for the retirement of all officers at the age of sixty-four — the most of them are no longer young. The recent attempt of the War Department to provide chaplains for the soldiers at Manila by ordering out the post chaplains to do regimental duty has met with some opposition on their part, which, in view of the circumstances of the case, is not unwarranted. Every regiment should have its own chaplain, and there should be a limit as to age which would insure the appointment of active men.

Demand a Parcels Post

When John Wanamaker was Postmaster General he reported that there were only four strong objections to a parcels post, and these were the four great express companies. The same objections still exist; but the National Association of Manufacturers will prepare a bill for introduction in Congress to reduce the domestic rate on merchandise sent by mail. This Association has a membership of 1,200 manufacturers, representing nearly every State in the Union, and it will war against a policy which charges more on packages of merchandise sent by mail from one point to another within the limits of the United States than for the same matter when sent to Germany. It does not cost more than eight cents a pound to carry mail matter in the United States, even with the liberal, not to say extravagant, prices paid the railroads. It will appeal to most plain people that a profit of one hundred per cent. is far too great to be exacted from those to whom a parcels post is of the greatest use, especially while periodicals are carried for one cent a pound.

Italy Pressing for a Settlement

On the 21st of last July, five Italians were lynched in the parish of Tallulah, La. Two, and perhaps three, of them had become citizens of the United States, and of course there is no redress for their heirs. Italy has had experience of this kind before, and has learned that, while lynching is a crime not within the direct jurisdiction of the Federal Government, there is annually appropriated by Congress a sufficient sum of money to settle cases of this kind when the victims are the subjects of a friendly nation. Baron Fava, the Italian Ambassador, has recently returned to this country and is reported to be urging a settlement of a case which, after four months of delay, seems to have been practically forgotten by the authorities of Louisiana. The State Department has asked the Department of Justice to make inquiries at Tallulah to ascertain if there is any prospect of punishing the guilty parties. If the leaders are punished, Italy will probably let the matter drop, provided the President will agree to pay an indemnity to the families of the murdered Italians.

Continental Interference

The British Premier was doubtless speaking by the book when he announced that there would be no interference in South Africa. The German Emperor has experienced a change of mind, if not of heart. He is not sending telegrams to President Kruger now, as he did at the time of the Jameson raid. The German Government has distinctly given out that it will not be a party to any combination inimical to Great Britain. Doubtless there was an ample *quid pro quo*, and the concession in the matter of Samoa is only a part of it. The assurance of Germany nips in the bud all schemes for concerted action on the part of Europe. Germany's attitude determines the standing of the Triple Alliance, and, with Germany, Italy and Austria behind her, Great Britain has nothing to fear from France and Russia. The latter may possibly take advantage of her opportunity to make advances in India and China, but she will hardly go to Africa. Whether the Boers were led to hope for a demonstration in their favor or not, is not known; but if they ever had such hopes, these were dissipated by Salisbury's speech.

Thirty Years' Progress

The re-established empire of Germany dates from Jan. 1, 1871. In 1872 her foreign trade was less than $1,400,000,000; in 1898 it had increased to $2,360,000,000. The population gained about twenty-five per cent., but exports increased more than seventy per cent., and the tonnage of commercial shipping 124 per cent. The enterprise of Germany has opened new channels of traffic, and has found so large a market for the products of her factories that more than ninety per cent. of her exports are manufactured goods. Her trade with China has increased 480 per cent., with Australia 475 per cent., and with Mexico and South America 317 per cent. She sent only sixteen of her ships, aggregating 12,181 tons, through the Suez Canal in 1872; but in 1898 she sent 322 ships with a tonnage of 1,120,580 tons. The average quantity of raw cotton which Germany imported thirty years ago did not exceed 70,000 tons; during the last two years it has required an annual importation of 300,000 tons to supply the demands of her factories. During the last thirteen years she has found employment in her mines for 99,000 new workmen, in her metal-working establishments for 89,000, in her manufactories of machinery for 116,000, and in her building trades for 265,000. France used to say sneeringly that war was the only national industry that flourished in Prussia; but while Germany has been making such tremendous strides in her foreign trade the French export trade has decreased. The Imperial Bank of Germany has a cash account which equals that of the Bank of

England. It is such facts as these which the Kaiser will present to the members of the Reichstag in order to induce them to double the appropriations for the Navy.

Guam's Postal Receipts

The Naval Governor of Guam is reported to have sent in a requisition for postage stamps whose face value is about $11,000. Included in the requisition are 4,000 fifty-cent stamps and 3,000 one-dollar stamps. It is doubtful if there is another post-office where United States stamps are used that would require such a supply in twenty years, but it seems that these particular stamps are wanted by stamp dealers to sell to collectors. Up to this time only the one, two, and five-cent stamps have been issued for Guam. They are the regular U. S. stamp with the word "Guam" printed across the face. This collection is selling for $1 25, and there is but a very small number to be had. The requisition calls for 152,000 stamps; as it will cost only about $10 to print them, and the face value is $10,700, and as very few of them will ever be used to prepay postage, it will be seen that the revenues of the post office at Guam are not to be despised.

Waldeck-Rousseau Ministry

It is distinctly to the credit of the present French Ministry that it has held office nearly five months under very trying circumstances. It sustained a severe fire on the meeting of the Chamber of Deputies, last week, but won another victory when a vote of confidence was passed, with 340 members sustaining the government program and only 240 voting against it. The question on which the first issue was forced was the conduct of the Minister of War in dealing with refractory generals like Roget and Negrier. They were punished just enough to show that Gallifet was not afraid to deal with them, and not severely enough to warrant any expression of sympathy. It was rather disappointing to find ex-Premier Meline leading a fierce attack on the ministry as persecuting the generals, but it is refreshing to know that France is willing to sustain a man who has shown that he is not afraid. The trials of the ministry are not ended, for it has yet to meet a charge of Socialistic tendencies; but with so much depending on the coming international exposition, there is a possibility that the Waldeck Rousseau Ministry may prove itself competent to continue in office. Should it do this, it will win a marvelous victory and cause a genuine surprise.

Japan's New Tariff System

On the first of the present year Japan's new tariff went into effect. It was designed to reduce the imports and to increase the exports. The returns for the first seven months of the year show that it leaves little to be desired in this respect, for the imports have fallen off thirty-seven per cent., while the exports have increased twenty-five per cent. The average yearly growth of imports, from 1891 to 1898, was twenty per cent. Under the former tariff the rate of duty was rarely more than five per cent., but under the new tariff the duties range from ten to forty per cent. The highest duties, as a rule, are levied on articles of domestic manufacture. The exports of the United States to Japan have decreased during the first seven months of the current year, but the decrease is only 18.2 per cent. — as against 37 per cent. — and in eight of the twenty-four principal articles which Japan purchases in our market there has been an increase. The importations of rice contribute in a very large degree to the falling off of imports, which an elevenfold increase of the importations of tobacco could not overcome. Everything confirms the statement that Japan is making great progress in domestic manufactures, and this probably has quite as much to do with a lessened import trade as any change in the rate of duty.

Delaware's Bid for Corporations

Jealous of the revenues which New Jersey was receiving because of her ultra-liberal corporation laws, Delaware resolved to enter as a competitor. A new corporation law was passed by the Legislature, which went into effect last March. Up to the present time about two hundred corporations have been chartered, with an authorized capital of $315,000,000. The fees thus far have amounted to only $45,000, but should the companies be capitalized to the limit, the annual receipts will exceed $100,000. It is confidently expected that the State's revenues from this source will be $200,000 a year in the near future. As the total revenue available for State purposes has averaged only $370,000 of late years, the candidates of the incoming Legislature are devising plans for disposing of the surplus.

State Ownership of Railways

Nearly every trunk line of importance in Germany is controlled either by the Imperial Government or the Prussian Royal Government. In 1897 the State owned and managed 27,043 miles of railroad, out of a total mileage of 29,242 miles. That left only 2,199 miles of railroad to be operated by private corporations. The officials employed by the Government to look after the management of this enterprise number 468,000, and constitute a special reserve army. The minor positions are filled by non-commissioned officers, and retired officers of known ability are appointed to the more important places. In 1897 the profits were 6.21 per cent., and since the railroads came under State control the annual dividends have never been less than 4.49 per cent. on the amount invested. The annual profits from the railroads alone are almost twice as large as the amount received from the taxes levied for the expense of the Imperial Government, while the yearly returns from the forests and the state mines fall very little short of the interest on the public debt. Telegraphs and telephones are also under government control, and yield good returns. In the kingdom of Prussia five-sixths of the public revenues are derived from these, or similar, sources. State ownership has comparatively few adherents in the United States, and there are many reasons for this; but facts such as those presented above make one wish that some small part of the taxes of which so many are complaining might be charged to the profits accruing from the railway systems of our country which have been so liberally aided from the public treasury.

Punishment for Drunkenness

A recent report, by a committee appointed by Mayor Quincy, shows that during the year 1898 there were 26,157 arrests for drunkenness in the city of Boston. That is forty-nine arrests for every 1,000 inhabitants. The average cost of these arrests is $8.04, making a total expense of $210,494.74. To this is to be added the cost of maintenance of those committed for drunkenness, which amounts to $129,008.12. Thus the drunken man's burden is borne by the sober man to the tune of $339,502.86. It is high time to ask if there is not some method by which this burden may be shifted and placed upon the shoulders of those who should be made to bear it. The folly of trying to punish drunkenness by fines is shown from the fact that the total amount accruing from this source in 1898 was only $23,490.78. Those who had a small trifle in the way of money paid a beggarly fine and went free, but the poor man must go to jail and be supported by the authorities. Mayor Quincy speaks within bounds when he says that such a practice is unworthy a civilized democratic community. How much better it would be to allow the guilty man to go on probation with the promise to pay the fine within a reasonable time, as suggested by the committee, instead of making him any further expense to the State. The probationary system might well be extended to cover this provision. The good effects of this system, as applied to minors, is seen in the most encouraging fact that within the last decade the arrests of this class of offenders have declined by almost one half.

Bubonic Plague in New York

As it has been known for some time that the bubonic plague had made its appearance in Santos (the great coffee port of Brazil), and as we have quite a large trade with that place, the news of the arrival, in New York, of a steamer with two cases of the plague, was no great surprise. There were twenty-nine persons on board the steamer when she sailed from Santos, one of whom died of the plague on the passage. The health officer at the quarantine station first satisfied himself that he had a genuine case with which to deal, and then called together the Board of Consultation. Every possible precaution will be taken to prevent the spread of the disease. It has even been suggested that the vessel be burned, but that is not considered necessary. The cargo of coffee will be unloaded at the quarantine station, and the bags will be burned. It is said that the process of roasting the coffee will destroy all the plague germs, but it would be a great deal more to the point to burn the cargo and send the vessel to her home port (England). The most

stringent measures should be adopted to stamp out the disease, no matter to what inconvenience the owners and consignees may be put.

Hauling in the Drag-net

The activity of our army in the Philippines continues to amaze the insurgents, whose experience with the Spanish armies had not prepared them for such persistency. It is probable that very few of the followers of Aguinaldo will be enclosed in the military drag-net, but we shall have cleared the country between Manila Bay and Lingayen Gulf, and have deprived Aguinaldo of every available refuge except in the contracted territory to the north of Bayombong. It is to this place that Aguinaldo has probably retreated, although there is no positive proof as to his present location. The mountains in the western part of the province of Tarlac are being carefully searched, Gen. MacArthur's forces are in touch with those of Gen. Lawton, and Gen. Wheaton and Gen. Young have probably closed the only remaining gap in the lines. The difficulties met and overcome by the American troops, the rapid advance, in the face of typhoons, over all the different topographical obstacles, and the small list of casualties, give promise that the end of the war is not far off.

Czar, Kaiser and Queen

Last week the Czar of Russia paid a visit to the Emperor of Germany at his palace in Potsdam, and this week the Emperor has been in England paying a visit to the Queen. For some reason the Continental, and many of the British, papers have taken special pains to insist that this latter visit is simply a family matter, but it seems to be pretty well agreed that it is an event of some political importance. The announcement that Count Von Bulow, German Minister of Foreign Affairs, was to accompany him, that arrangements had been made by the British Admiralty to send a flotilla of torpedo-boat destroyers to Dover as an escort to the imperial yacht Hohenzollern, and that he was to be received at Spithead by a squadron of battleships, is inconsistent with the suggestion that this is a purely personal visit. The German people are not pleased that the visit should be made just at this time, because they feel it will be taken as showing too great preference for the British side in the Boer controversy, and the British papers are at a loss to account for the Emperor's action.

Two Hundred and Fifty Years Old

In 1649 seven persons bound themselves together as "a congregation and church of Christ" in the town of Boston. It was the year when Charles I. was beheaded, and there had been a large immigration of the Puritans to New England. They looked for the establishment of God's commonwealth, and this new congregation stood as the outward and visible sign of its coming. This new church had its first local habitation in North Square, and soon came to be known as the Second Church. Samuel Mather was its first pastor, and Increase Mather its third. It was the latter who pushed his way into the crowded town hall, where the people were deliberating over the demand of Charles II. that they should surrender their charter, and said: "You will act neither the part of good Christians nor of true Englishmen if by any act of yours you are accessory to the plot now managing to produce a general shipwreck of our liberties." When he sat down the meeting voted unanimously against submitting to the King. For more than a hundred years the Second Church was a powerful factor in the religious, political and educational life of Boston, and during its long and eventful history it has played an important part in the history of New England. The celebration of its 250th anniversary, on Sunday and Monday of the present week, was an event of more than local interest. A church with such a history will always have a large and ever-increasing body of Christian people interested in its work.

Briton and Boer

The British situation in South Africa is still critical. Especially is this true with reference to that part of the army which is in Natal. Ladysmith still holds out, and Gen. White contrives to keep the Boers busy for the most part; but there is reason to believe that some of them have been withdrawn by Gen. Joubert and sent south to oppose the advance of the British. It will be remembered that the British were compelled to retreat from Colenso (which is between Ladysmith and Durban), and took up their position at Estcourt, on the north side of the Mooi River. The English people were surprised to learn that Estcourt is now menaced, that the Boers have swarmed south from Colenso with a considerable force and taken up a position at Ennersdale (a few miles north of Estcourt). On Saturday they advanced to attack the garrison, but were driven off by the naval long-range gun and retreated to their camp (laager). To drive the British out of Estcourt, to wreck the railroad bridge across the Mooi, and to destroy the more important bridge across the Tugela (near Colenso), if compelled to retreat before the army which Gen. Buller is making ready for the relief of Ladysmith, is evidently the plan of campaign which the Boers have adopted. It is without a flaw, from a military point of view, and will make the relief of Ladysmith extremely difficult. Up to this time the Boers have made no error, but have conducted their operations in such a manner as to win commendation from all sides. Gen. White underrated the strategical ability of his enemy, but Gen. Buller will not fall into that error. The British Commander-in-Chief keeps his head, and has shown no signs of being hurried to an abortive attempt for the relief of Ladysmith. When the Briton sets out to meet the Boer, the Briton will certainly be ready. More than 35,000 men have reached the Cape, and about half of them have disembarked at Durban (on the east coast); thence they have been despatched to Pietermaritzburg (70 miles from Durban and 129 from Ladysmith), where they will probably be kept till everything is ready for an advance into northern Natal.

On the west, Kimberley was reported safe on the 11th, and that is the latest reliable information available. It is believed that the troops designated for its relief are already on the way. Nothing has been heard from Mafeking, but it is understood that matters have not changed any since the last report. The South African railroads are not equal to any such emergency as the present. Their rolling stock is lamentably deficient, and a vigilant and active enemy is continually doing his best to cripple the whole railway system.

Events Worth Noting

Vice President Hobart died at his home in Paterson, N. J., Tuesday morning. He was born in 1844.

The Culgoa has started from Hong Kong for the wreck of the Charleston; should it be found impossible to float the cruiser, it is hoped some of the guns may be saved.

Chief Justice Chambers of Samoa has resigned, and his resignation has been accepted by the President.

Three seats in the United States Senate will be contested — those claimed by Scott of West Virginia, Clark of Montana, and Quay of Pennsylvania.

From the proceeds of the sale of the Southern Pacific stock about $11,000,000 will pass to the Leland Stanford, Jr., University.

The demand for Australian mutton to feed the British troops is likely to have a serious effect on the wool market.

Gen. Jimenez assumed the presidency of San Domingo last Wednesday, and has made up his cabinet.

The transport Siam, on her way to Manila, encountered a typhoon which caused the loss of 350 horses.

The steamer Patria of the Hamburg-American line was destroyed by fire in the English Channel, but all her passengers and crew were saved; one passenger has since died of the shock.

The French High Court of Justice sentenced M. Déroulède to imprisonment for three months for insulting President Loubet.

The captain of the whaler Balaena reports that he met the steamer Antarctic, which is looking for Andree, and her captain told him that he had found no trace of the missing explorer, although he had searched three hundred miles on the northern coast during July and August.

Rear-Admiral Schley hoisted his broad pennant on the Chicago last Saturday, and will soon sail for the South Atlantic station, which includes the east coast of South America and all of South Africa.

The State of Panama, imitating the earlier example of Texas, has declared herself no longer a member of the United States of Colombia, and applied to be admitted to the American Union. It is not likely that any official notice will be taken of this request.

OUR HERITAGE FROM THE FATHERS

IT is not only excellent poetry, but first-rate logic as well, to assert that we are the heirs of all the ages. Other men have labored, and we enter into the results of their labors. And the purpose of the Thanksgiving season is to make us pause and consider how great the gift of the fathers really is. We take too low a view of God's commonplace gifts, making them consist in material comforts or in enlarged commercial facilities. All these are surely the gifts of God. But they are not the greatest. Our heritage from the fathers is something more than the pleasant results of their inventive genius or their material toil. It consists in the moral ideals and the numberless safeguarding institutions which insure the permanence of our personal liberty, our homes, and our country. The man who invented a new engine or discovered a new industrial process gave something to the age that followed which is as tangible as it is precious. We see it and we acknowledge the debt. But the man who shed light on the moral standard of humanity so that virtue became easier ever after and goodness more sacred, laid all men to come still more under obligation to him. We may not see the grounds of that obligation so clearly as in the former instance; but it is no less real. The virtues which are today commonplace and practical have been made so by the moral conflict waged on their behalf by the men of the past. The ideals of the former centuries have become the realities of this because of the devotion and sacrifice of champions whose names are forgotten, but whose work abides forever.

* *

The practical question must arise: What is our duty toward our heritage from the fathers? It is surely clear that we are engaged in the same heroic enterprise that consumed them. We are to make the dreams of today the realities of the days to come. The man who would receive his heritage and rest contented therewith, incurs the condemnation of the one-talent miser. Every life is under the law of increase, and so is every age. And our duty is twofold. Our heritage from the fathers is not perfect. Something must always be done to purge it of ancient error. A stated truth is not perfect simply because it is old. But a wise man will not yield to the modern cry that everything received from the past is to be spurned. Conservatism is an eminently wise temper. But every age must have its inherited truth in its own terms and under the most perfect possible adjustment to its own needs. To make this adjustment is the first task of the modern heir of the ages. But this is a negative work. To correct old errors is not enough. To discover new truth which shall be added to the universal treasury is a more sacred duty. This is the positive task before each one of us. We are responsible for increase.

* *

Thanksgiving means, therefore, an enlargement of vision, and a deeper devotion of personal life. Gratitude may be a comfortable emotion, or it may pass into a consecration of purpose and an inspiration of endeavor. There seems to be need just now for the latter phase of thankfulness. It is not Christian, when the stress of life is so keen as it is today, for us simply to return thanks for the good things which we have; we must pass from the mood of grateful thanksgiving into the strenuous spirit of larger achievement for the sake of those who will come after us. A solitary person is unthinkable; no man liveth unto himself. The past is showered upon us; we must shower ourselves upon the future. And until a man has thus seen his own life contributing purity, strength and splendor to the years before him and to the men to come, his unseen brothers, he has not learned the meaning of his existence. Thanksgiving as a season is to teach us this lesson. We are recipients; but we are also givers; and the larger our heritage the greater our obligation for its perfection, its increase, and its transmission.

OFFICIAL MEMBERS

OUR church has an army of them. There are at least a hundred thousand. They are supposed to be among the choicest of our men and women. This is generally the case. They have age and experience; they are tried and proved. There may be a few unworthy of the positions they hold, but these are the rare exceptions.

"What has the church a right to expect of me?" is a question that every one of these official members ought seriously and candidly to ask. A careless soul in a place of great responsibility is almost sure to go wrong, and his blunders are sometimes as harmful as sins.

First of all, it is incumbent on every one of our official members that he should be intelligent and well informed in regard to his own church. He ought to own and read Stevens' "History of the Methodist Episcopal Church." He would better abjure all newspaper reading for six months than miss reading these four volumes. There are other books that might be read in this connection that would be very helpful, but these are indispensable. Then certainly he should be a paying subscriber to one of our church papers. We do not hesitate to say that if he live in New England he ought to take ZION'S HERALD. But if, for any reason, he cannot or will not do so, then by all means let him take some other of our many excellent journals. There is no way of keeping in close touch with the religious world and with our own church except by the constant reading of one of our own papers. We may take any number of secular papers, or the papers of other churches, and we will not know what is going on within our own borders. The motto of our church ought to be: "A Methodist paper in every Methodist family."

Again, every official member ought to be thoroughly loyal to our Discipline and polity. This need not in any sense be considered as an affirmation that we are in either respect entirely and unchangeably perfect. Perfection is what we seek, and the search, if successful, may involve more or less modifications. But the idea is to stand squarely by what we have, and if any changes are needed, make them in an orderly and legitimate way. Above all things, frivolity and restlessness and tinkering ought to be carefully avoided. Stability, continuity, steadfastness, are real Christian virtues. We need to cultivate them in our church.

Again, every one of our official members ought to have a clear, definite experience of personal salvation. True, we allow a percentage of our trustee boards to be non-church members; but what a blessed thing it would be if they, too, could come into this experience. Outside of these very limited exceptions, how exceedingly important it is that every official should be an example to the church and the world of the mighty power of the Gospel to save to the uttermost. This is especially true of stewards, class-leaders, Sunday school superintendents, and presidents of the Epworth Leagues, and of all Sunday-school teachers who in an important sense may be considered officials of the church.

If all the officials of our church were thoroughly intelligent, devotedly loyal, saved up to the standard of their profession, and filled with the spirit of the Master, what a wonderful forward movement would take place in our great church! We call upon our official members to realize in their own lives the ideal that we present for their consideration.

Why Not Tell the Truth?

WE confine our inquiry to a single matter — the non-execution of the Prohibitory Law in Maine. Why is it that a certain well-known class of temperance reformers not only stoutly resist any statement of the real facts in the case, but stand ready to burn the person who says that the truth should be known? Let it be distinctly understood that in any reference we have previously made to this subject we are not attacking the Prohibitory Law or advocating license, as some readers strenuously assert. Primarily our purpose is to help in securing a better enforcement of the law in Maine; and, secondly, to bear the truth to those in other States who are studying the Maine Law — that the passage of the most stringent prohibitory enactment amounts to nothing except as it is reinforced by a sympathetic and vigorous public opinion.

Now, the simple truth is, the Prohibitory Law in Maine is being crucified in the house of its friends; and unless the so called temperance people of the Pine Tree State arouse themselves to a speedy execution of the law, the experiment of prohibition where it began and where it has been most lauded, will soon be known as an irremediable failure. No friend of prohibition — which the editor is and always has been — can any longer turn to the example of the State of Maine for the confirmation and justification of his opinions. That the law is not executed in the cities and larger towns, that it is openly violated, and that the temperance people know it and wink at it, goes without saying. Nobody understands the facts in the case better than the Methodist ministers of Maine. We do not know one of the two hundred and fifty who is not an avowed prohibitionist. But these men are aware, to their sorrow, that the law, except in occasional moral spasms, is ignored. We will

gladly furnish the addresses of the Methodist ministers of the State to any person who desires to secure a consensus of opinion upon this subject.

We are able, in conclusion, to present evidence that cannot be questioned. Rev. W. F. Berry, of Waterville, Me., one of the honored members of the Maine Conference, as secretary of the Christian Civic League of Maine has given special attention to this subject. In the "Good Citizenship Series" prepared by him there is one entitled, "Whither? What the Official Records Show as to Maine's Drift in Lawlessness." In this leaflet, alluding to the non-enforcement of the prohibitory law, he says:—

"The laws forbidding the sale of intoxicating liquors are violated in the most open manner, and, with few exceptions, no attempt is being made by the authorities to stop this violation.

"The United States compels liquor sellers to pay a liquor revenue tax, and in 1898 and 1899 (the revenue year ends the 30th of June) 1,308 such taxes were paid in Maine — at least 150 more than for the previous year. The following list shows the location of these tax-payers: Greater Portland, 225; Bangor, 152; Lewiston, 110; Biddeford, 46; Bath, 45; Augusta, 42; Rockland, 34; Old Town, 29; Waterville, 28; Bar Harbor, 23; Brunswick, 23; Eastport, 21; Gardiner, 18; Calais, 18; Belfast, 15; Houlton, 15; Old Orchard, 15; Orono, 14; Hillsworth, 12; Skowhegan, 12; Presque Isle, 11; Camden, 11; Rumford Falls, 11; Caribou, 11; Fairfield and Hallowell, each 9; Dexter, Westbrook, Saco, Bridgton and Chisholm's, each 7; Ashland, Brewer, Fort Fairfield and Yarmouth, each 6; Auburn, Cherryfield, Greenville, Jonesport, Kennebunk, Livermore Falls, Mechanic Falls, Pittsfield, South Portland, Thomaston, each 5; Bucksport, Corinna, Freeport, Hampden, Jackman, Lisbon Falls, Mason, Patten, Randolph, South Windham, Springvale, each 4; Boothbay Harbor, Brownville, Clinton, Cape Elizabeth, Cornish, Dan orth, Damariscotta, Eustis, Farmington, Glenburn, Harpswell, Limestone, Mattawamkeag, Machias, North Anson, Norcross, Newport, Richmond, Sanford, Tenant's Harbor and Waldoboro, each 3; Bingham, Benedicta, Braggville, Castine, Fryeburg, Hall Quarry, Jay, Kingman, Limerick, Lubec, Lee, Madison, N. E. Carry, North Vassalboro, Norway, Powers, Solon, Searsport, Shirley, South Thomaston, Togus, Winn, Vanceboro and Wiscasset, each 2; and sixty-five places that pay each one tax."

Now this is "evidence of record" about which there can be no mistake. Men do not pay a United States license tax and go upon record as holding one except for the profit there is in selling liquor in the State of Maine. And 1,308 persons (a goodly number) in that much-lauded prohibition State paid that tax the last year. And that an increasing number find it profitable, is shown by the fact that 150 more took out a license last year than the one previous. Mr. Berry adds: "While liquor is not displayed in the windows, and there are no signs 'Wines and Liquors' over the doors, intoxicants are sold openly in the larger centres. This fact indicates at least the indifference of the officials to this lawlessness." And that this condition of laxity is going from bad to worse is seen again in Mr. Berry's additional statement: "In 1884 the commitments to jail for drunkenness were 1,919, and 4,704 in 1898; the commitments for all crimes other than drunkenness were, in 1884, 1,153, and 1,721 in 1898, an increase of 50 per cent. as against an increase in drunkenness of 145 per cent., and an increase in population of about three per cent."

We sum up the solemn moral of this painful showing in a few unmistakable truths:—

1. The effort to maintain the fiction that prohibition *now* prohibits in Maine is false, and debauches the conscience of the people.

2. Third Party Prohibitionists should immediately recognize the facts and turn their guns not upon their co-workers and allies, but earnestly assist in the heroic struggle which Mr. Berry is making to secure a better enforcement of the law.

3. If this course is not pursued then this first and for many year successful effort to suppress the liquor traffic by legal and constitutional enactment will soon be wiped from the face of the earth.

PERSONALS

— The late Rev. E. E. Chambers, D. D., bequeathed to the Deaconess Home at Buffalo $500 to be used as an endowment fund.

— Rev. Dr. John G. Paton, the famous missionary in the New Hebrides, is in this country, and is delivering lectures in various churches on his work.

— Rev. Dr. M. D. Babcock, of Baltimore, decides to accept the call to the pastorate of the Brick Church, New York city, which Rev. Dr. Henry Van Dyke has vacated.

— Rev. S. L. Gracey, D. D., consul at Foochow, China, was due at San Francisco on the 15th inst. He will stay a month or more in this country, visiting New England.

— Rev. T. C. Iliff, D. D., of Utah, who has led such an aggressive and heroic campaign against Brigham Roberts, expressed the opinion in Washington, last week, that he would not be seated.

— Lindell Ave. Church, St. Louis, with its magnificent new edifice, is doing its best to woo Rev. Dr. Daniel Dorchester, of Christ Church, Pittsburg, who is closing a very successful five-years' pastorate.

— At the noon meeting of the Methodist ministers of Troy and Albany, held at the State St. Church, Troy, on Monday, Nov. 6, Rev. C. W. Rowley, Ph. D., read a paper on "Some Unorthodox Christological Beliefs."

— Rev. Thomas Harrison, the evangelist, will help Rev. Dr. J. H. Young, pastor of Centenary Methodist Episcopal Church, South, St. Louis, in a series of evangelistic services, beginning with next New Year's day.

— Rev. W. H. W. Rees, the assistant corresponding secretary of the Freedmen's Aid and Southern Education Society, will represent the Society at the South Carolina, the Alabama, and the Georgia Conferences, in December.

— Senator John M. Thurston, of Nebraska, and Miss Lola Purman, of Washington, D. C., were quietly married, Nov. 18, by Rev. Dr. Frank M. Bristol, pastor of Metropolitan Church, at the family residence of the bride's parents, Mr. and Mrs. William J. Purman.

— The church will rejoice to know that Mrs. Thoburn is hopefully improving in health. She was present with the Bishop during the session of the General Missionary Committee, but she will not now return to India with him. Bishop Thoburn sails this week.

— Rev. Joseph Hartwell died at his home in Binghamton, N. Y., Nov. 13, aged 86 years. He began preaching at the age of sixteen and had a remarkable career as a revivalist, and is accredited with the organization of the original Church Extension Society of our denomination.

— Bishop Ninde has been assigned to the South American Conferences. It is expected that he will sail from New York late in December. He holds the West South America Mission Conference at Valparaiso, Chile, on Jan. 31 1900, and the South America Conference at Buenos Ayres on Feb. 14.

— One of the speakers on the press day of the recent meeting of the State Federation of Women's Clubs at Rochester was Miss Lilly Ryder Gracey. The New York *Tribune* published her portrait in connection with its report. Her theme was, "Impressions that the Press Gives of the Proceedings of Women's Clubs." She is the able editor of the "Woman's page" in the *Post-Express Daily* in Rochester, N. Y.

— Rev. Donald C. MacLeod, of Meadville, Pa., accepts the call to the First Presbyterian Church of Washington, D. C., so long occupied by Dr. Sunderland and recently by Rev. T. DeWitt Talmage. Dr. MacLeod is a young man thirty years of age, a native of Nova Scotia, educated in our schools.

— We are very glad to publish the following note, just received from Miss H. Ethyl Eaton, daughter of the late Dr. G. F. Eaton: "Will you please state that my mother is at Dr. Wiswall's Sanitarium in Wellesley, and is improving rapidly. She will be very glad to see any friends who may desire to call. My address hereafter is 37 Osborn Road, Brookline."

— "Roosevelt hard to lead," was the significant head-line of a column in the New York *Tribune* one day last week. An explanation was given to the effect that Senator Platt could not persuade the Governor to take his advice in certain public matters. It is refreshing to find, not the stubborn public man, but one with such strong personal convictions that he will not yield to any pressure.

— Announcement is made of the death of Rev. James B. Hamilton, at his home in Bloomington, Ind. He had been a member of Indiana Conference since 1844, and served in the effective ranks forty-five years. During the civil war he was chaplain of the Thirty-first Indiana Volunteers, and was mustered out of service in March, 1866. He was the father of Rev. E. A. Hamilton, of Illinois Conference.

— The editor enjoyed the privilege of a delightful chat with the venerable Rev. Dr. R. S. Rust, on his way to Washington to attend the meeting of the General Missionary Committee. Dr. Rust had been present at the annual meeting of the Freedmen's Aid Society in Philadelphia. He pronounced Secretary Hamilton's annual report the best he ever heard; "and that," said he, "is saying a good deal, when I have written twenty-three such reports myself."

— On the evening of Nov. 14, at the home of the bride in East Glastonbury, Conn., Hon. David Gordon, of Hazardville, Conn., and Miss Ada Belle Crosby were united in marriage. Rev. Francis H. Spear, pastor of the local church, performed the ceremony. Mr. Gordon has served as lay delegate to General Conference, and is one of the pillars of Hazardville Church. Miss Crosby has traveled abroad extensively, and has been a leading and active member of the church in East Glastonbury, where she will be greatly missed.

— Dr. J. B. Young, editor of the *Central Christian Advocate*, pays this deserved tribute to one of the most honored and revered men of the church: "The Methodist Book Depository, under the superintendency of Rev. Dr. John Lanahan, is one of the creditable institutions which our denomination has in Baltimore. Dr. Lanahan, as many of our readers know, is one of the remarkable men of Methodism. He does the work of a younger man, although he has been more than sixty years in the itinerancy. His magnificent physique, his wonderful voice, his independent judgment, his courage and combativeness, are among the qualities which have made him conspicuous."

— Mr. and Mrs. A. B. F. Kinney, of Worcester, announce the marriage of their daughter, Edith Gertrude, to Mr. Chester Woodman Doten, on Wednesday, Nov. 1, at the family residence, 7 Westminster St. The ceremony was performed by Rev. Dr. A. B. Kendig, of St. Mark's, Brookline, beneath a floral bell. The bride and groom knelt before the officiating minister as before the

altar in the Episcopal Church, and two rings were used. A large number of wedding guests were present at the ceremony, which was followed by a reception and collation. The presents were grouped in the gift room, there being a table of solid silverware, two of cut glass, one of linen, one of china, one of tea-sets, one for gold and checks. Mr. and Mrs. Doten left on an evening train for a trip through the South, and on their return will reside with the bride's parents. Mr Doten has sold out his business interests in Portland, Me., and gone into partnership with Mr. Kinney.

— Mr. Moody, who has been holding a series of meetings in Kansas City, preaching to great crowds, was prostrated on Friday, the 17th, with an affection of the heart, and was obliged to cut short his engagements. While his condition is serious, it is hoped that it is not critical. As Mr. Moody is sixty-two years of age, has become stout, and has labored under great and continuous strain for many years, it need not surprise any one that he, too, should be made conscious of physical limitations. He has reached his home in Northfield, and the latest reports are reassuring. A great multitude, in all lands, will learn of Mr. Moody's illness with profound sorrow, and will earnestly pray for his recovery.

— The New York *Evening Post* of Saturday contained this announcement: "Rev. Dr. Henry A. Buchtel, pastor of Calvary Methodist Church, of East Orange, N. J., received a despatch yesterday notifying him of his election as Chancellor of the University of Denver, the largest Methodist institution west of Chicago. He will accept the office." We congratulate both the institution and Dr. Buchtel. An early pastor of Trinity Church, Denver, he made there a record of marked success. He is admirably fitted for the important position to which he has been elected, as to the graces and attractions of learning and culture he adds executive ability of a high order, as a man of affairs.

— On the death of Senator Morrill, of Vermont, we took occasion to say that ex-Gov. William P. Dillingham, in ability, in character, and in the confidence and wish of the people of the State at large, was his natural and legitimate successor. The Boston *Herald*, commenting upon a strong article in the Montpelier *Daily Journal* advocating his election to the position, says: "We judge from what our contemporary of the Vermont press says, that the opinion among the ex Governor's friends is that he is fully fitted for the higher office, and that their disposition is to insist upon him as a candidate for this, with his own assent to the arrangement. Vermont should send her best man to the Senate, in order to maintain her ancient fame in that body."

— Three important events occur in religious circles as we go to press, of which we can merely make the briefest mention in this issue: —

On Sunday, Rev. Dr. R. S. Storrs resigned the pastorate of the Church of the Pilgrims in Brooklyn after fifty-three years of continuous service. In many respects Dr. Storrs is unrivaled in ability and in the work he has wrought.

Rev. Charles G. Ames, of the Church of the Disciples, this city, preached on Sunday a retrospective sermon on "Fifty Years in the Pulpit." It is very difficult to realize that this vigorous, timely and perennially fresh preacher has been so many years in the pulpit.

Rev. Dr. Daniel Furber, pastor emeritus of the First Congregational Church of Newton Centre, died on Sunday evening at his home, aged 79 years. For thirty-five years (from 1847) he was pastor of this church. He was an able preacher and a delightful pastor. In his retirement he has received the tender sympathy and affection of the entire community.

BRIEFLETS

The East Maine Conference will meet at Belfast.

President McKinley showed marked consideration to the General Missionary Committee of his own denomination by giving a reception in its honor. A report of the brilliant event appears in the proceedings of the General Missionary Committee, on another page.

The Methodist Episcopal Church, South, keeps steadily advancing along missionary lines. During the last year it is stated that "Four new missions have been established in China, two in Japan, one in Korea, while thirteen missionaries have been sent to Cuba."

The tenth anniversary of the founding of the New England Deaconess Home and Training School will be celebrated on Monday, Nov. 27, by a reception, afternoon and evening. During this decade this institution has filled a large place in New England Methodism, and, under the new arrangements, bids fair to soon become a great centre of power.

A Cincinnati daily paper calls attention forcefully to the change in headship in institutions of learning, saying: "The old-fashioned college president was expected to be an all-around man. He must be a profound scholar, a clergyman, and an expert in human nature. Under the pressure of the times, a multitude of men, if asked for the prime qualification of a college president, would reply, 'He must be a first-class business man.'"

The important Annual Report of the Freedmen's Aid Society shows that nearly $50,000 more money has been received from all sources than during the last year, and the last year the collections were greater than during the year before. The report also shows that the debt has been materially decreased. Now is the time, while all things are favorable, to help this Society out of debt. If all the societies throughout the church were to make a single united effort, the whole debt would be paid.

It seems that the reported consolidation of Harper & Brothers and Doubleday & McClure was premature. Last week there occurred a change and reorganization of the Harper & Brothers Company. George B. M. Harvey, editor and proprietor of the *North American Review*, was elected president and managing director, succeeding Mr. John W. Harper, who becomes first vice-president. Mr. John Harper, whose condition of health renders it impossible for him to attend to business, retires. The exact amount of stock purchased by Mr. Harvey could not be ascertained, but was said to be in the vicinity of $1,000,000, par value. Mr. Harvey enters at once upon his new work, but will continue as the editor of the *North American Review*.

We note, as a very significant and gratifying fact, that our denomination is expressing its Christian life in the construction of many beneficent institutions, such as hospitals, orphanages, and homes for the aged. During the recent meeting of the Bishops at Philadelphia, a Home for Aged Methodists, within the boundary of the Philadelphia Conference, was dedicated, said to be the finest structure of the kind in the country. Last week, during the sessions of the General Missionary Committee at Washington, ground was broken, with fitting ceremonies, for Rust Hall and an addition to Sibley Hospital. The principal addresses were made by Bishop McCabe and Mrs. Jane Bancroft Robinson. The venerated Dr. R. S. Rust was present to take part in the services of Rust Hall, named after his beloved wife, recently deceased.

You may dodge human justice, but you cannot dodge conscience, because conscience knows beforehand which way you are going to dodge.

So steadily and rapidly is the change taking place in the population of New England, that we, as old-time residents, fail to realize the fact. Last week we heard a debate on the foreignization of New England, when it was stated by well-informed observers that a most radical change had already taken place in our entire territory. It was affirmed that in three States the population was from 60 to 85 per cent. either foreign or the children of foreign parents. In these tremendous facts do we not find an answer to our painful inquiries relative to the unproductiveness of our religious work? How can it be expected that enterprises which are particularly denominational and Protestant — whether in effort for accessions to church membership, the support of ministers, connectional causes and our institutions of learning, the sale of Methodist books, or the circulation of ZION'S HERALD — can thrive and prosper among these foreign peoples? Much as we may dislike to recognize the fact, it is none the less true, as the *Outlook* pointed out seriously in an editorial some time ago, that New England has become missionary ground.

Death of Rev. F. B. Harvey

THE announcement of the death of Rev. Francis Baker Harvey, of Winchester, on Saturday, was a great shock, and produced profound grief in the circle that had come to know him. He died of typhoid fever. He was in his pulpit the Sunday before his death, but was prostrated and unable to continue the service. He was then evidently more seriously ill than he or his family realized.

Mr. Harvey was born in Baltimore thirty-two years ago. He was educated at Dickinson College, Carlisle, Pa., and was a graduate of Boston University School of Theology. He joined the Baltimore Conference in 1895, and was stationed at Brunswick, Maryland, where great success attended his labors. In 1897 he was transferred to the New England Conference and stationed at Graniteville. Last April the Conference sent him to Winchester. Here his relation to his pastorate was ideal; not only his church, but the community, had become strongly attached to him. He was a rare young man. Deeply spiritual, modest, and wholly devoted to his work, manly, genial and lovable, a student, a good preacher and a charming singer, he gave promise of large usefulness in the ministry. His wife, so suddenly and deeply bereaved, is the daughter of Rev. Dr. L. B. Bates and sister of Hon. John L. Bates, recently elected lieutenant governor of this State. Many who have heard Mr. Harvey sing the gospel of salvation while assisting Dr. Bates in evangelistic services and at camp-meetings, particularly at Yarmouth camp-ground, will tenderly recall him. His funeral occurred at the church in Winchester on Tuesday, at 1 P. M., but the HERALD goes to press too early to give particulars.

THE GENERAL MISSIONARY COMMITTEE

THE Committee met on Wednesday morning, Nov. 15, at 10 o'clock, in the Foundry Church, Washington, D. C. The first session was called to order by Bishop Vincent, and the devotional exercises were conducted by Dr. S F. Upham. The 922d hymn was sung, and after the reading of the 72d Psalm Dr. Upham led in prayer. There were less than one hundred and fifty people present at the opening of this meeting. In the afternoon there were perhaps two hundred people present. About the same number attended on an average the sessions last year at Providence, R I. It is a matter for surprise and deep regret that these meetings do not evoke a more general interest and attract larger audiences. The experiment of holding the meetings at different points throughout the connection in order to deepen an interest in the general cause of missions, has not proved, therefore, as successful as was expected.

The rules of the last session were adopted as governing this session. An effort was made to limit all speeches to five minutes, the motion to that effect being made by Bishop Thoburn, but it was not successful.

The treasurer's report was then distributed and read. the substance of which is as follows: —

Cash receipts of Missionary Society for the year ending Oct. 31, 1899, amounted to	$1,236,544 03
Total receipts last year were	1,181,789 33
Increase,	$54,754.70

The amount for the year came from the following sources: —

Conference Collections,	$1,122,159.51
Increase,	11,589.43
Legacies,	53,590.78
Decrease,	3,830.19
Lapsed Annuities,	29,721 35
Increase,	26,121.35
Sundry Receipts,	31,073.39
Increase,	21,643.11

CONDITION OF THE TREASURY.

General receipts for the year,	$1,236,544.03
Receipts for the debt,	64,568.14
Total receipts,	$1,300,112 17
Expended for all purposes,	$1,232,565 96
Receipts over disbursements,	$67,546 21
Indebtedness Nov. 1, 1898,	97,891.18
Indebtedness Nov. 1, 1899,	$30,254 97

NOTE. — At the beginning of the last fiscal year (Nov. 1, 1897) the treasury showed an indebtedness of $164,142.78. During that year the Secretaries called for subscriptions on the debt, and secured pledges amounting to $190,519 68, which was in excess of the amount needed to cancel the debt. Of the amount thus pledged the treasurer received up to the close of the last fiscal year $103,354.88. During the present year there has been collected on debt pledges and paid to the treasurer $63,568 14. The amount in pledges still held and considered good is sufficient to cover the balance of the original cash debt.

In addition to the regular income the treasurer has received for "Special Gifts" $76,286 90 — an increase of $15,448.90. Of the receipts of this year for "Special Gifts" and the balance of such funds on hand Nov. 1, 1898 ($18,487 93), there has been forwarded as directed by the donors $54,870.15, leaving $39,904 68 yet to be paid. Adding the receipts for "Special Gifts" and the amount paid in on the debt to the regular income of the treasury, total receipts are $1,376,399.07, showing a total increase for the year of $30,416 86.

Preliminary Discussion

The question of the total amount to be appropriated was then taken up, and, as usual, occasioned considerable debate. Dr. Homer Eaton moved that the total appropriated be $1,225,000. It was stated that the total receipts from all sources, beyond which the present year's appropriation could not go, are $1,236,544 03. Secretary Palmer moved that, in view of the fact that $50,000 is set apart by the constitution for contingencies, the amount to be appropriated be $1 186,-540 03 Dr. Eaton explained that his motion was for less than the whole amount contributed last year because, among other contingencies, it might happen that some of the money subscribed to pay the debt might not be received. Bishop Fowler said that the amount of $50,000 that might be expended by the Board for contingent expenses was not within the reach of the Board until it had been appropriated by this Committee. Dr. S. L. Baldwin differed from Bishop Fowler on this matter. Dr. J. F. Goucher thought the motion of Dr. Eaton the proper one, as it included the $50,000, or whatever sum might be named as an appropriation for the Contingent Fund. Secretary Leonard contended that the Board has a right to this sum of $50,000 entirely independent of the action of this Committee, and that the Committee has no control over it whatever. Dr. Baldwin said that if it is proposed to take out the $50,000 for the Contingent Fund, he would favor Secretary Palmer's motion, as that would give some $16 000 additional to be distributed to the field. Secretary Leonard showed that while the amount used for contingencies was not $50 000 last year, the amount for incidentals was some $64,000, many things being paid out of this fund that properly belonged to the Contingent Fund. Bishop FitzGerald urged, as we have some $54,000 more to distribute this year than last, that the excess, or a large part of it, be set apart for property in the various fields. This, he said, is one of the great needs of our mission work. It was stated that under the rule governing appropriations this could not be done at this time.

Bishop Fowler stated that the amount for the Contingent Fund had always been appropriated by this Committee, thus showing its control over it. Secretary Leonard insisted that it was not appropriated, but simply set apart, in accordance with the action of the General Conference. Bishop Fowler had said that he thought they would save their scalps by doing as they had always done, and Dr. Leonard replied that he thought the General Conference would scalp them next May if the course suggested by Bishop Fowler were adopted. Dr. Buckley also spoke of the way in which money had been used for incidental expenses that might with equal propriety have been taken from the Contingent Fund. According to the law the Board has the right to spend as much as $50,000 for contingencies; but from the beginning we have put this amount in the appropriation. We are not now in an embarrassed condition financially. It would not be unwise to appropriate the $50,000 to the Contingent Fund and go on with our work. If at the close of our work we get into difficulty, then something can be taken out of this appropriation and we can run our risks of a miraculous increase of the incidental fund. By failure to appropriate anything to this fund, we might easily run the Society into debt.

Secretary Palmer said he was willing to modify his amendment and make the appropriation $1,236,544, with the understanding that at the proper time $50,000 is to be set aside for the Contingent Fund. Dr. Buckley moved to suspend the rules in order that this matter might be considered.

Bishop Andrews moved, under a suspension of the rules, as a substitute, that before proceeding to make other appropriations, we set apart and appropriate $50,000 for the Contingent Fund. Dr. Buckley thought it was only mixing up matters to say the sum was to be set apart; it was just as really in effect an appropriation as any other appropriation. The previous question was then ordered, and Bishop Andrews' motion prevailed.

Dr. Palmer then moved that the remainder, $1 186,541.03, be appropriated for the other purposes. Dr. Eaton called attention to the fact that last year the incidental fund overran the appropriation by over $31 000. It was not likely this would be less this year. With the increase of collections the fund shows only a balance of $3,000, so that we are sailing close to the wind. We ought not to appropriate the entire amount of receipts, above the $50 000 that has been set apart for the Contingent Fund. Dr. Leonard thought that if the motion made by Dr. Palmer prevailed, it would land the Society in debt. He said there were $13,000 that ought to be counted in the expenditures of the past year, and would have been but for the fact that the Board could not take action on it previous to the meeting of the Committee. Bishop Walden called attention to the fact that the ensuing year is General Conference year, and also the year of a Presidential election, when collections for missions would be uncertain, as compared with the past year; he also stated that a large part of the increase this year came from lapsed annuities, the amount of which was far above the average. Dr. Goucher also called attention to this fact, stating that the average of lapsed annuities for the last ten years was only about $8,000, while this last year the amount had been $29 000.

In answer to a question by Bishop Goodsell, Dr. Palmer stated that if his motion prevailed it would give $11 544 03 more to be appropriated than if Dr. Eaton's motion were adopted. Dr. Leonard reminded the Committee that $10,000 of this was practically already expended, and that if Dr. Eaton's figures were adopted there would only be about $1,000 difference between the two, Eaton's being only that much less actually than Palmer's. Dr. Eaton thought the amounts contributed by the people ought to be the guide in making the appropriations. He further stated, in answer to a question by Bishop Goodsell, that if his motion were adopted it would give an increase in the appropriations this year over last of $30,734. On Mr. Scott's motion the previous question was ordered, and the motion of Dr. Eaton was adopted.

E. B. Tuttle moved that the same appropriation as last year — $50,000 — be made for the incidental fund. Some of the Committee thought it might be reduced, and it was finally fixed at $25 000.

The appropriation for salaries of officers, etc., was fixed at $30,000, the same as last year. For office expenses $10,000 was appropriated. For publications it was recommended that $15,000 be appropriated this year, the reason for the advance being that under the new arrangement many thousand copies of *World Wide Missions* were being sent to contributors to the missionary cause. Last year the amount spent for publications was $34 000, but it is expected that with the increase in money received for advertising, $15,000 will be enough. This amount was appropriated.

The question of the ratio of distribution between the Foreign and Home fields was then taken up, and the same arguments *pro* and *con* were heard which are presented every year, and the subject was discussed until the hour of adjournment.

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Wednesday afternoon Bishop FitzGerald presided, and Rev. C. R. Barnes led the devotions. The subject of the division between the Foreign and the Home fields occupied the entire afternoon. It is amusing to note the changes in sentiment and conviction which have taken place on this subject. Men were heard to plead ardently for the home work who in

other years were stout advocates for the foreign work, and *vice versa*. This debate, covering several hours, becomes rather tedious to those who have heard it for a decade; but it may have an interest to those who have not been present at these annual meetings.

Among the many addresses made, Bishop Walden spoke strongly in favor of letting the percentage remain as it was last year. He was ably seconded by Bishop Goodsell, who sounded the keynote of his position when he said that he wanted "no retreat" in this matter of spreading the Gospel in heathen lands. Bishop Thoburn made an earnest plea to the body to let the figures stand as they had in the past, and said that the people of this country did a great deal under the auspices of the local bodies for the unchristianized here at home, and that when it was all weighed against what was given to the heathen, it made the latter look like the veriest pittance. He refuted the charge that the missionaries of the church were living in luxury, and quoted statistics to prove that they had meagre salaries, which at the end of twenty-five years of devoted service could not exceed $1,200. He also said that if the whole foreign field had the amount expended in Philadelphia, for instance, it would ask nothing further of the church.

Dr. Buckley urged that the percentage for home work be increased. He said that the Methodist Episcopal Church did not have an effective home mission society, and that many Conferences did not receive any aid from the Missionary Society. He said that other churches, including the Congregationalists, Presbyterians, and also the Catholics, were going into these fields, and gaining many converts and doing untold good. He affirmed that the reason the Methodists were not accomplishing anything along this line was because they gave such a large proportion of their funds to the foreign field that they had nothing to work with at home.

It was finally carried, by a vote of 27 to 13, that the division be made on the basis of 57½ to the Foreign field and 42½ to the Home field. This gives the Foreign field $629,625, while the Home field will receive $465 375 This increases the foreign field only $441, while the home missions are increased $22,353.

THURSDAY

Bishop Joyce occupied the chair at the morning session, and the devotional exercises were in charge of Dr. Jackson. After the approval of the journal the report of the committee appointed to consider a communication from the National City Evangelization Union was presented, and adopted, as follows: —

"1. We recommend that this General Committee set apart at least one-half of the increase for the home field to be appropriated as the General Committee shall determine to the cities where the need is greatest, in addition to the sums appropriated to said cities last year, and to such other cities as may have special claims to assistance, the whole to be at the disposal of the resident Bishops, or Bishops in charge.

"2. We are profoundly impressed with the importance of the work of the National City Evangelization Union of the Methodist Episcopal Church, and recommend that organizations be effected in all cities where it may be practicable and advisable."

White Work in the South

was then taken up, and for the Alabama Conference Dr. Carter asked an increase of $40. This would put the amount the same as last year previous to the scaling down after appropriations had been made. Bishop Walden thought no State was more completely covered with religious influences than Alabama. Bishop Goodsell reported the work there as moderately successful. It is, like all our white work in the South, prosperous in the mountain regions, and not so successful in the towns and on the plains. There are no self-supporting charges there. Help has been given for the last thirty years. The measure of success they have had is good reason for helping them. Dr. Goucher claimed that a relative advance on all the Conferences would take up almost the whole of the increase this year, and saw no reason for making an increase in this case. Bishop Mallalieu spoke of the low salaries paid there, many not over $150 to $200, and said he did not see how a man could support his family on what he received. He mentioned the case of a preacher who had just lost his wife and was left with three little children and not a dollar to do anything with. He also, with other Bishops, said that there was no duty he did with more care than the distribution of the missionary money in the Conferences. Mr. Dobbins, referring to the amount asked for the Alabama Conference, said that if divided up among the preachers of that Conference, it would give $30 to each man, more than half the average salary paid there, and that this was not encouraging in the way of self-support. Speaking of the work generally in these Conferences, especially in the Atlantic Mission, Bishop Fowler said he had gone to the Conference rather prejudiced against it, but had come away feeling that "if all our Methodism could do as clean and strong work as was done in the Atlantic Mission, we would be at least 500 per cent. better off than we are now." He thought the work the church is doing in the South, from an educational as well as a religious standpoint, is most important. We are reaching a class of people the Church South does not touch. Closing a Conference with a general handshaking, as the people were singing, he had at the conclusion of their singing given an exhortation, and eleven had come forward, six of whom were converted. They are not troubled down there with higher criticism, but take the Bible as the plain revelation of God. The people of the Church South are beginning to recognize and approve our work among the colored people, but they do not like the work among the whites. To the Alabama Conference $2 800 was appropriated.

On motion of Dr. Baldwin, Dr. R. S. Rust was invited forward to sit with the Committee. On motion of Bishop McCabe, a committee on Memoirs was ordered. In pursuance of a motion by Secretary Leonard, all subsequent speeches are to be limited to five minutes.

Arkansas was then taken up, and Dr. Taylor represented that, owing to a large influx of population occasioned by the opening up of zinc, copper and lead mines in the bounds of that Conference, an additional sum to that given last year was needed. He named $5,000. Dr. Baldwin moved to make it $4 800. Dr. Buckley said that once he had been inclined to think we might withdraw from the South, but he had come to believe that we ought to continue and strengthen the work there. Fraternity exists where there is no reason that it should not exist. But the Church South is penetrating the southern part of Illinois and out on the Pacific slope, and there is no ground for the claim that we ought not to go into the South. Dr. Leonard thought the time was past when we ought to even think of withdrawing from the South. He would welcome the Church South to every place in which it could obtain a foothold. But he doubted whether it was possible to safely give so much increase as was proposed to this particular Conference. Bishop Joyce thought the Little Rock Conference was not receiving as much in proportion to this Conference as it ought. The colored people are doing very well in the Little Rock Conference. Dr. Taylor explained that the Little Rock does not cover as much territory as the Arkansas. The amount appropriated was $4,800.

Dr. Carter moved that an increase of $500 be given to the Atlantic Mission, $250 of which should be available at once. The committee at New York recommended $1,500, which was granted.

The Austin Conference was then taken up, and Dr. Taylor asked for $3,870. Bishops Goodsell and McCabe both spoke in the interest of the Fort Worth church. Owing to the failure of a man who had promised them $20,000, the church had to carry a heavy debt, and the people had made heroic efforts to pay this off. The appropriation was $3 650, of which $500 was asked for the Fort Worth church.

For the Blue Ridge Conference $2 800 was appropriated.

The Central Tennessee Conference was then considered. Bishop Andrews said he did not agree with the ferrid and touching pictures presented of the work in the South. In the last twenty years there has been a decrease in this Conference in the number of men employed. The work is not growing sufficiently to warrant large expenditures. Bishop Goodsell called attention to the fact that the pleas made for increase in the appropriations to Southern work were for the mountainous parts of the South, and for the class known as poor whites. The committee voted $3 153, the same as last year.

For Georgia Dr. Carter asked an increase for new work at a place called Blue Ridge, making the total asked for $2 338 Dr. Buckley said our work in Georgia had been hindered by some of our own people there. He had been down there a number of times and had carefully examined the work. It ought to be taken hold of in earnest now. There are three classes of people in Georgia — the very refined; next a class that is also refined, but has another side; and a third class that is extremely tough, yet in which are the noblest elements imaginable. We ought to do something there, as these men would make good Methodists. Speaking of the fact that part of this appropriation is wanted to open new work, Bishop Merrill regretted that we had lost the art of opening new work without money from the Missionary Society. The Committee appropriated $2 250.

The Gulf Mission was next considered, and Bishop Merrill said his impressions were mixed concerning its needs. He had held the Conference, and had gone with some prepossessions against it, but found a good class of people there. There were evidences of growth, and the outlook was favorable. To do what is wanted, it would be necessary to advance in the amount given and in the character of the men employed. He would favor making larger appropriations and exercising episcopal prerogative in sending men who are better fitted to do the work than some now employed. Dr. Leonard said that the office recommended the same as last year. He had had a letter from there recently, and the representations were most favorable. Bishop Ninde confirmed this. Dr. Taylor thought we ought to increase the appropriation, and named $1 800. The Committee appropriated this amount.

To the Holston Conference $2 300 was appropriated. To the Kentucky Conference, $4,138 — the same as last year. To the Missouri Conference, $3,350 — the same as last year.

Bishop Ninde thought that an increase should be given to the St. John's River Conference. The people had suffered from a freeze which had destroyed their orange groves, and needed help. Dr. Leonard thought there was an emergency there which ought to be met by an increased appropria-

tion. The amount appropriated was $3,250 — a slight increase.

Dr. Martindale reported that the pastors serving the missions in the St. Louis Conference receive an average of about $400 salary. No increase was asked for the work, as it is outside of St. Louis. More money, however, is needed for the mission work in that city. He asked for $5,533, $1,000 of which is for work in St. Louis.

For the Virginia Conference Dr. Carter asked for an increase of $200 for new work at Newport News. He did not think Virginia had a fair chance, and stated that the Mormons had gone in there and made many converts. Bishop Goodsell emphasized the need of the appropriation to Newport News and stated that the Virginia Conference had gained 800 members the last year. The Committee voted $3,650, $300 of which is for Newport News.

To West Virginia an appropriation of $4,435 was made.

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Bishop Goodsell presided at the afternoon session, and the devotional exercises were conducted by Dr. Kelley. Bishop Walden asked the appointment of two committees, one to consider matters connected with our German work in Europe, and the other to take into consideration some things connected with our Scandinavian Mission.

Colored Work in the South

was then taken up. For the Central Alabama Conference, $2 464 was appropriated. For the Central Missouri Conference, $2,800 — an increase of $41. For the Delaware Conference, $1 500 The East Tennessee Conference received $1,971 without debate. For the Atlanta Conference $1,200 was appropriated. To the Florida Conference, $2 100. In representing the Lexington Conference, Dr. Herrick said that he would like to move the same appropriation as last year, with the provisions that $300 be given for work in Chicago and $200 for work in Evansville, Ind. Bishop Andrews moved that the appropriation be $2 365, with the provisions named. With the above provisions $2 365 was appropriated. The Little Rock Conference received $3,000, the Louisiana Conference $3,647, and the Mississippi Conference, $2 000.

Dr. Carter, on account of the addition of territory to the North Carolina Conference, thought there ought to be an increase, and named $2,950. Bishop Andrews, in view of the fact that the great problem before us is the evangelization and education of the colored people in the South, thought we ought to give still more, and the figure which he named, $3,000, was agreed to by the Committee. The Savannah Conference received $1,600 and the South Carolina $3,450 without debate.

In representing the Tennessee Conference Dr. Taylor said that the people of this Conference are in great need, and he moved an appropriation of $3 000. Secretary Leonard said that if there is any Conference in the South making little or no progress, it is that Conference. He was opposed to appropriating any more than had been given last year. Bishop Ninde, who held the Conference last year, thought the appropriation ought not to exceed what was given a year ago. Dr. Carter said that the cutting down of appropriations for this Conference was largely responsible for their failure to grow. Gen. Rusling, who had been there during the war for two years and had visited the region since, thought there was no field in America more deserving of our support than the Tennessee Conference. He said it was the heart of the Central South, and, he believed, had a great future before it. In his opinion, the appropriation ought to be enlarged, and he named $2 500. Bishop FitzGerald, who held the last session of the Conference, said that he thought Secretary Leonard had made his remark without any special thought. The people in this Conference had suffered greatly the past year. There had been floods, an epidemic of small-pox, another of yellow fever, and three or four of other things, and he believed no Conference was ever scourged as that had been during the last year. He thought $3,000 ought to be granted. Bishop Walden said that one reason for their failure to advance was that as soon as their young men were educated at the school in Nashville, they were drawn off into other fields. Finally, $2 500 was appropriated.

In representing the Texas Conference Dr. Taylor said that Texas last year had been almost drowned out, and that if there is a needy field anywhere, the two Texas Conferences appeal to us. Bishop Goodsell said that he was familiar with the territory, and spoke at some length on the devastation occasioned by the recent floods where the rivers had risen so high in some cases as to sweep heavy locomotives off iron bridges, where they had been run to hold the bridges down. Many people had lost their homes, their stock had been destroyed, and multitudes had lost their lives as well. They had no means for supporting ministers, and ought to be helped by this Committee. Dr. Goucher moved that the appropriation be $4 000, $600 of which is to be used by the Bishop for the particular relief of the flooded districts. This motion prevailed.

To the Upper Mississippi Conference $2,464 was appropriated. To the Washington Conference $2 000 was appropriated, $100 of which is for the relief of the Central Church of Washington, D. C. To the West Texas Conference $4 000 was appropriated, $500 of which was set apart for special relief in the flooded districts.

Non English-Speaking Work

The Welsh work in Northern New York was first taken up, and Dr. Pierce represented its needs. He said that the church in question has a membership of fifty, but they are under very heavy expense. The amount he asked for — $320 — was granted. To the Welsh work in Philadelphia, $394, the same as last year, was appropriated. To the Rock River Conference $500 was granted. To the work in Wisconsin $200 was given. For the Welsh church in the Wyoming Conference $295 was appropriated. To the Central Swedish Conference, $4 300. To the Austin Swedish Conference, $1 321. To the California Swedish Conference, $200. To the Colorado Conference, $352. To the East Maine Swedish work, $300.

Representing the New England Swedish work, Dr. Nutter stated that the brethren of this Conference were at work in a dozen of the cities of Massachusetts. They have property worth nearly $100,000. Many of their converts go to the West. Bishop Mallalieu spoke of the growth of this work since its founding in a very humble way when he was presiding elder sixteen years ago. Gen. Rusling called attention to the fact that the present appropriation of $4,730 is distributed between nine churches, but Bishop Mallalieu said that there are between seventeen and twenty preaching places. Gen. Rusling claimed that the appropriation was too large, and moved to make it $4 000. Dr. Upham said that, owing to the change in the character of the people of New England, missionary money was much needed there. Secretary Leonard said that the amount received by each of the preachers engaged in this work is a little less than $500. Gen. Rusling contended that this work ought to be made self-supporting, and one way to do it was to cut down the appropriations. Dr. Chaffee said the amount given to this work was out of all proportion to the amount given to the Swedish work in the Northwest. Dr. Nutter called attention to the fact that many of the preachers in this New England work live in towns where rent is high and the price of living great. He further said that hundreds of thousands of foreigners had recently come into New England, and that 65 per cent. of the population of the lower New England States was either foreign-born or the children of foreign parents. The question is, whether we are going to surrender Plymouth Rock, or fight for it; and if we are going to fight, you must give us ammunition. Dr. North said that there was no danger of pauperizing the Swedish people by helping them with missionary money. The previous question was ordered, and after an appeal by Bishop Mallalieu $4,730, the same amount as last year, was appropriated.

To the Swedish work in the New England Southern Conference $1,610 was appropriated.

The Swedish work in New York was next considered, and Dr. Corkran thought an increase ought to be granted here. He moved to make the appropriation $1,000. Dr. North explained that the work here is what is known as the Battery Park Mission. The people have to pay $100 a month for the rent of their hall. He thought we ought to have in New York on the west side a Swedish church, and that the immigrant work ought to be maintained. To this work $1,000 was appropriated.

Dr. Corkran also represented the Swedish work in the New York East Conference as being extensive and prosperous. The population within the bounds of this work is about 70,000. They have 1,264 members, 12 churches, and 7 other preaching places. Last year they raised for all purposes $2 400, and they are asking this year for $3 700. The amount appropriated was $3,700.

In representing the Northern Swedish work, Dr. Chaffee said that this is where we are doing a great share of our Swedish work. Within the bounds of this Conference there are some 400,000 Swedes. Last year they built seven new churches, and are building three now. This Conference contributed all the money it was asked for for missions and $22 over. They ask for an increase to $6 000. They have thirty-four men receiving assistance, and get an average of $143 apiece of missionary money. Bishop Joyce stated that the average contributions per capita of the people in this Conference for last year in support of the church, was $15 50. The territory is large, extending over Minnesota, Wisconsin and Michigan. The increase they ask for over last year is $579. He asked that $6 000 be given, $200 of which shall be available at once. This amount was appropriated.

To the Puget Sound work an increase of $23 was given, making the appropriation $1 600. To the Western Swedish Conference $4 632 was granted. To the Swedish work in Wilmington $350 was appropriated.

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White House Reception

The event of the week, longest to be remembered by the visitors especially, was the reception at the White House on Thursday evening. The invitations issued read as follows: —

THE PRESIDENT AND MRS. MCKINLEY
request the pleasure of your company
at a Reception in honor of the
Bishops of the Methodist Episcopal Church
and Members of the General Missionary
Committee
Executive Mansion
Thursday evening, November sixteenth,
from eight thirty to ten thirty o'clock.
1899.

The Washington *Times* of Friday, the 17th, presented this very excellent report of the brilliant affair: —

"The reception tendered last night by the President and Mrs. McKinley to the Bishops of the Methodist Episcopal Church and the mem-

bers of the General Missionary Committee was largely attended and a very pleasing affair. Five hundred invitations were issued, and, judging from the size of the crowd, few, if any, were declined. The reception was from 8.30 to 10.30 o'clock, and the parlors of the Executive Mansion were thronged with the eminent divines, members of the Cabinet, officers of the Army and Navy, and other persons prominent in official life, who were accompanied by the ladies of their families.

"The guests began to arrive early, and continued coming until 9.30 o'clock, when the early arrivals began to leave, and shortly after 10.30 the last guests had departed. Among those present, in addition to the clergy, were Secretary Hay, Secretary Root, Secretary Gage, Attorney General Griggs, Secretary Hitchcock and Secretary Wilson, Colonel and Mrs. Bingham, Paymaster Wrann, of the Navy, and Mrs. Wrann, Dr. Rixey and Mrs. Rixey, Surgeon General Sternberg and Mrs. Sternberg, accompanied by their two nieces, Mrs. Edward Neffler and Miss Pattison, of Pierre, S. D., General Wilson, of the Engineer Corps of the Army, Captain Beach, Engineer Commissioner of the District of Columbia, and Mrs. Beach, Comptroller Dawes, of the Treasury, Adjutant General Corbin and Miss Corbin, Mr. Justice McKenna, Mrs. and Miss McKenna, Mr. Justice Harlan, Col. John R. Proctor, of the Civil Service Commission, Surgeon General Van Reypen, of the Navy, and Mrs. Van Reypen, and H. Clay Evans, Commissioner of Pensions.

"Promptly at 8.30 o'clock three trumpeters of the Marine Band stationed in the corridor near the East Room heralded the approach of the President by a bugle salute to the Commander-in-Chief of the Army. As the last note gave way to the stirring strains of 'Hail to the Chief,' the Presidential party, preceded by Colonel Bingham, descended the private stairway and crossed the corridor into the Blue Parlor, where the reception was held.

"As usual, Mrs. McKinley seated herself in one of the blue and gold chairs that defined the receiving line, and with but few exceptions did not shake hands with the guests, but gave to each a cordial smile and bow. She wore a handsome toilette of white satin, its surface rippled with waves of orchid color, the high bodice showing soft touches of lace. Her ornaments were diamonds, and a white aigrette was fastened in her hair. For almost the first time in the social history of the present Administration, Mrs. Hobart was absent from her post to the right of Mrs. McKinley's chair. Her place was taken last night by Mrs. Gage, who was gowned in a superb combination of white satin and black thread lace. Diamonds flashed on her neck and a soft white ostrich tip was worn in her hair. Mrs. Root, wife of the Secretary of War, occupied for the first time her place in the receiving line, wearing a decollete toilette of rich black silk and lace, with a corsage cluster of crimson roses. Mrs. Hitchcock, who made her official debut at the reception given earlier in the autumn to the Pan Presbyterian Alliance, wore a becoming costume of silver gray silk, artistically trimmed with embroidered bands of cut steel; the low bodice was draped with rich white lace, and her ornaments were diamonds. Miss Wilson was attired in a girlishly simple reception dress of convent gray silk, with bodice effects in lace and white satin.

"The sensation of the evening was created by Admiral and Mrs. Dewey, who arrived about 9 o'clock. There was an undercurrent of excited comment and a general rush from all quarters to the doorways and the 'golden gate' to watch the victor of Manila and his bride pass, bowing and smiling, down the line. When they had paid their respects to the President, Mrs. McKinley, and the other members of the receiving party, each of whom greeted them with hand-clasps and congratulations, they joined the guests who had been invited behind the line and immediately began to hold a reception of their own. Mrs. Dewey's gown, which, of course, was of vital interest to the several hundred ladies present, was of misty white lace that veiled an underdress of silver white satin. The bodice was low, and around her throat she wore a white ribbon band and a necklace of diamonds from which was suspended a large locket. A diamond ornament fastened a soft white plume and aigrette to her hair. The Admiral wore the full uniform of his rank. The first to greet him was Mrs. U. S. Grant, who chatted afterward for some length of time with Mrs. Dewey.

"The Blue Room, with its hangings of delicate blue and furnishings of gold and brocade, made an ideal setting for the beautifully-gowned women and distinguished men, a number of whom wore the uniforms of the Army and Navy. Pink chrysanthemums gave a blush of color to the room, though the decoration of the East Room and corridor were entirely of palms and gorgeously-colored leaves.

"A buffet collation was served in the private dining room, which was abloom with autumn blossoms and gracefully grouped palm foliage."

FRIDAY

Bishop McCabe presided at the morning session, and the devotional exercises were conducted by Dr. Corkran.

The first business of the session was the consideration of the Norwegian and Danish work in the United States. It was represented that some of this work was in the bounds of the Maine Conference, and the appropriation was made as follows: $300 to the work in the bounds of the New England Conference, and $200 to that in the Maine Conference. To the New York East Conference, with the understanding that an appropriation would be made from the special fund for work in the cities, $1,626 was granted. To the Norwegian and Danish Conference was given $8,700. Bishop Vincent stated that the Mormons are doing considerable work there. Rationalism prevails among the people. He thought this was the best foreign population we have. $7 000 was granted. To the Norwegian and Danish work in Utah $2,000 was given.

The California German work was represented as prosperous. Dr. Baldwin, on account of the liberality of the German Methodists, said he was disposed to grant them what they wanted. $3,840 was appropriated. To the Central German work $4,700 was given, $300 available at once. There are 400 000 Germans in Chicago. The Chicago German Methodists have fourteen churches, and nine of them are self-supporting. $3,000 was appropriated. The East German received $5 600, the North Pacific German $4,633, the Northern German $3,000, the Northwest German $3 450, the Southern German $3,850, and the West German $6,000, all without debate.

The Gulf Mission French work was next considered. Bishop Merrill said it was about as promising as any French work we have, and $600 at the disposal of the Bishop was granted. The French work in the New England Conference was then taken up. Dr. Nutter said the work was difficult and important, and that $1,500 was necessary this year. Bishop Mallalieu stated that this work had not been as successful as had been hoped; still it is making progress, and is spreading to a number of towns. There are two preachers employed, but money is needed to pay rent for a hall and other expenses. Dr. Leonard said that we had made little or no advance in this work, as we have now but twenty-four members at Lowell and a few at other places. He thought the work discouraging. Bishop Fowler thought that when we send large amounts into Mexico and Italy to attack the Catholic faith and do little or nothing for it when it comes to our own door, it is discouraging for men to say we are not succeeding. Dr. Buckley said that the French Canadians in New England are better taken care of by the Catholic Church than they would be if we were not there. It was compelled to do a great many things for them in order to keep them. He had been up there recently, and from conversations with prominent men, and from observation, he had come to the conclusion that our work was being felt there. It has been the universal experience in all missions that there was a long period in which there was but little success, and in every case, except possibly that of Bulgaria, this period had been followed by one of growth, and the prophecies made had been in the end fulfilled. Our French missions in New England are a nucleus and a perpetual threat to Romanism. Many of these French people are getting to be dull Catholics. Our glory is, as Protestants, that we have men in our church of all shades of political belief, and that we cannot hand our people over as a body to the support of any one party. The atmosphere of Protestantism is disaffecting the second and third generations of these Catholics, and the French Archbishop Taschereau said that while they are holding them nominally, they are getting disaffected and becoming rebels in the church. $1 500 was appropriated to this mission. To the French work in the New Hampshire Conference $1,250 was appropriated, at the disposal of the resident Bishop. To the Rock River Conference $1,300 was appropriated.

The Spanish work was next taken up, and $11,500 was appropriated for the mission in New Mexico and $2,000 for schools. The work in St. John's River Conference was then taken up, and Dr. Leonard said he had visited Key West, where we have a preacher and a membership of about forty, mostly Cubans. If we had a church there, we would be in a flourishing condition. Bishop Merrill wanted to know if the Methodist Episcopal Church, South, was not also there, and Dr. Leonard replied that it was, but that their preacher had died recently of yellow fever, and every other preacher in the place had fled except ours. Bishop Walden thought it might be wise to effect a union between the two Methodisms there. Bishop Fowler said if we were going to hand over the work to the church there, why not also do the same in Mexico and South America? Dr. Carter said that some of our Key West converts had gone back to Cuba and had taken up work there among their own people. He did not think that the Methodist Episcopal Church, South, has the ability to take hold of this work. Gen. Rusling said that it was a question as to whether under the Stars and Stripes and in the bounds of a Conference established there, we shall maintain a missionary who has proven himself a Christian gentleman and an American hero. He thought we were there to stay and should not talk of withdrawal. $750 was granted. To the work in Southern California $600 was granted.

Chinese work was next considered, and Dr. Thompson, speaking for the California Conference, asked for $7,000. Dr. Baldwin said there were three churches with 178 members and 59 probationers, and that the average of contributions of the Chinese members for missions was nearly $2 per member. $7,000, the amount asked, was appropriated. To Chinese work in New York, which was wholly immigrant work, $1,000 was appropriated. The Chinese work in Southern California was next considered, and Dr. Thompson reported that the work was growing there. The preacher in charge is a member of the California Conference, and has four or five helpers. Gen. Rusling said that he believed in the Chinese, and thought the work in Southern California would react on China and be a blessing to that country. $1,000 was appropriated. Dr. Leonard, referring to the appropriation made to the California Conference, said he thought we had been unjust to the work in San Francisco. Dr. Masters, the chief missionary there, is seriously broken down in health and ought to be relieved. He thought more money ought to be granted to secure an additional helper. In accordance with his motion, the appropriation to the California Conference was reconsidered and $500 was added to the appropriation, making it $7,500.

The work in Porto Rico was next taken up, under the head of Spanish work. Bishop Ninde spoke of his trip with Dr. Leonard

[Continued on Page 1500.]

THE OLD THANKSGIVING DAYS

Sitting silent by the window while the evening's fading beam
Turns to lonely gray the winter's silvered sky,
Not a voice to break the reverie of thought's too pensive dream,
Not a footstep — only memory and I.
From the past the veil seems lifted, and I am a child once more.
On the hearth again the old-time fagots blaze.
Hush! Again I hear the voices of the guests about the door,
In the greetings of the old Thanksgiving Days.

All the air outside is frosty, and in gusts the blithe winds blow,
And I hear the distant sleigh-bells faintly ring;
And against the rime-touched windows comes the purring, stirring snow,
Like the brushing of a passing angel's wing.
But within, oh, see the faces that are smiling 'round the board,
How they shine with love and gratitude and praise!
Hushed the voices are a moment for the thanking of the Lord,
In the blessings of the old Thanksgiving Days.

There were all the joyful kinsfolk gathered in that smiling host,
Aged sire and laughing children, sweet and fair.
Sorrow haunted not that banquet with her poor, unwelcome ghost,
Peace and gladness were the unseen angels there.
Oh, the stories, and the music, and the friendly, blithesome jest!
Oh! the laughter and the merry, merry plays!
Was there ever more of heaven in a happy mortal's breast
Than was with us in the old Thanksgiving Days?

That was years ago, and curfews for the loved have rung since then.
As tonight I watch the dawning evening star,
In my dreams I see the mansions Christ prepared in heaven for men —
It is there tonight the absent kindred are;
It is there their feast is ready, and I hold the fancy dear
That they often turn to earth their loving gaze,
And perhaps they, too, are dreaming, as they see me sitting here,
Of the sweetness of the old Thanksgiving Days.

— ERNEST W. SHURTLEFF, in *Congregationalist.*

FOR EVERYTHING GIVE THANKS

J. L. HARBOUR.

"O Lord, that lends me life, lend me a heart replete with thankfulness."

HOW many of us approach Thanksgiving Day in this spirit of gratitude? We are ungrateful if we approach it in any other spirit, no matter what trials have been ours in the year that has gone. The sure promise of what the future has in store for those who love Him, is always cause for gratitude.

"I guess there won't be much Thanksgiving at the Perrys next week," said one of the neighbors of the Perry family. "They have had one steady round of affliction and misfortune during the past year. They've had sickness and death and financial losses and all sorts of trials until I don't see how it is possible for them to be thankful or joyful."

But the Perrys were joyful and thankful that year because they had found out that "affliction is but the shadow of God's wing," and that "God sometimes washes the eyes of His children with tears in order that they may read aright His providence and His commandments."

The most grateful hearts are often the hearts that have suffered most, and they who have been least afflicted are sometimes the least thankful. There is reason why every heart should rejoice and be glad on the day set apart for that purpose. Yea, even those who bury their dead on that day can give thanks for the sure promise that they shall meet their loved ones again.

A single day is not long enough to sum up all of God's goodness and mercy to us, and the sum of our sorrows and afflictions is always less than the sum of our benefits. If you will give careful and prayerful thought to the matter, you will find this to be true. If you have had sorrows, let God sanctify them to you. If you have had losses, reflect on the fact that there remains for you an inheritance in heaven that no man can make you lose. If you are ill and feeble, submit patiently to the will of God and be grateful for His power to make you well and strong. In every condition of life give unto God heartfelt thanksgiving for benefits received and to come.

Boston, Mass.

OUR NATIONAL THANKSGIVING

FRANK J. METCALF.

WHILE we all look forward to the coming of Thanksgiving with great anticipation, there are many who have little definite knowledge of the observance of the day in history, and few can tell when it came to be a settled custom to celebrate the last Thursday in November.

It is a significant fact that during the existence of our National Government every proclamation for a day of thanksgiving and prayer has designated Thursday as such a day, with a single exception. Wednesday, May 9, 1798, was appointed by John Adams as a day of "solemn humiliation, fasting and prayer." The first proclamation for a National Thanksgiving was issued by George Washington at the request of a joint committee of the two Houses of Congress, and the day appointed was November 26, 1789. It is well to notice that this was the last Thursday in November. The next two national thanksgivings were on February 19, 1795, and April 25, 1799.

The war with Great Britain was the occasion for the next three days that were designated as days of humiliation, fasting and prayer. These were appointed at the instance of a joint resolution of the two Houses of Congress, and the dates were, "the third Thursday in August, 1812," "the second Thursday in September, 1813," and "Thursday, January 12, 1815." At the close of the war with Great Britain, and at the request of both Houses of Congress through a joint resolution, James Madison appointed the second Thursday in April, 1815, as a day of thanksgiving for the restoration of peace.

For the next forty-six years there has not been found any proclamation of a President setting apart a day for a national thanksgiving. But the war of the Rebellion was the occasion for numerous days of thanksgiving or humiliation and prayer; and during that period we find the beginning which gave rise to the annual custom.

At the request of a joint committee of Congress the President appointed the "last Thursday in September, 1861," as a day of prayer on account of the war. On April 10, 1862, another proclamation was issued on account of "signal victories," and a season of thanksgiving and prayer was to be observed at the "next weekly assemblies." Again, April 30, 1863, was at the request of the Senate set apart as a day of "humiliation, fasting and prayer." August 6 in the same year was appointed on account of "victories on land and sea."

The first mention of the "last Thursday in November" as a day of thanksgiving appears in 1863, and as the occasion for this day was the "fruitful fields and healthful skies," we may consider this as the first National Thanksgiving, similar in time and occasion to the day now observed each year.

In 1864 there were two thanksgiving days — one the "first Thursday in August," appointed as a result of a concurrent resolution of Congress, and another one on the "last Thursday in November," as a day of "thanksgiving and praise" because of "many and signal victories." In 1866 the day set apart for a National Thanksgiving, and especially appropriate that year on account of the close of the war, was the "first Thursday in December."

From 1866 to the present time, without the omission of a single year, a National Thanksgiving has been appointed by the President, and that day has been on the last Thursday in November, with only one exception. In 1869, President U. S. Grant appointed November 18, which was the third Thursday.

In the proclamation of 1867 we find the first reference to the "custom" in these words: "In conformity with a recent custom that may be regarded as established on national consent and approval, I, Andrew Johnson, President of the United States," etc. This proclamation was issued October 26, 1867.

I have referred to the fact that the day appointed follows a "custom." There is no law which requires the President to appoint a certain day, and his proclamation makes the day a holiday, in the legal sense, only in the District of Columbia, the governors of the States being free to follow his lead, or to designate a different day, or to ignore the custom, according to the laws of the different States.

Brightwood, D. C.

"O may our gratitude arise,
Like incense, upward to the skies!"

WE THANK THEE

REV. EDWARD A. RAND.

For sun, and also shadow-time,
For darkness and the day,
Our Father, God, we give Thee thanks,
And trust Thy love alway;

The love that leads 'mid paths of shade,
Or those that feel the sun;
In level ways, or those that toil
And o'er the mountains run.

Such ways slope off and up to God,
The earth is left afar,
The silence of the sky is ours,
And ours the morning star.

So homeless Jacob, when he laid
His head upon a stone,
A ladder saw that touched the sky,
And angels on it shone.

For sun and darkness, heat and shade,
We give our thanks to Thee,
From whom come rest and strength and hope,
And angels' company!

Watertown, Mass.

REPRESENTATIVE PREACHERS OF MODERN PURITANISM

Alexander Maclaren

[The following is the last of nine lectures in the Lyman Beecher (Yale) Course on Preaching, recently delivered by Dr. John Brown, of Bedford, England. It is reported by Rev. William T. Bill, as were the two that were published in the last issue.]

THE three preachers whom I have brought to your attention as typical of modern Puritanism have passed from the ranks of the living. Today I would like to set before you one man who is still spared to us, whose methods seem suggestive of instruction to us — Alexander Maclaren, of Manchester. His sermons are almost as well known here as in his own country, and perhaps equally admired. Before going to Bedford I was minister of a church in a small city in which he was also a pastor, and am therefore able to speak of him from somewhat intimate acquaintance. From 1858 to the present time his intellectual and spiritual influence has never wavered or waned.

I hesitate to apply the term popularity to him, because it is an equivocal word, but we may use it in Dr. Maclaren's case in the noblest sense, for it has been won by legitimate means. He has always shrunk from "playing to the gallery." His unbroken career for more than half a century makes him and his methods of more than ordinary interest. In 1846, at twenty years of age, Alexander Maclaren went from college to Southampton on a salary of $300. Though the place was small, he considered it worthy of his best; and I know of no other way of doing such service as God requires, or of achieving success. He once told me that, with the exception of his vacations, he had never been absent from his pulpit more than six or seven Sundays. He has been wont to lecture on various great subjects and characters, but has never neglected his pulpit for the platform, or forgotten that first of all he was a preacher of the Eternal Word. As the result of his twelve years of painstaking work in Southampton he left with a reputation of being one of the ablest of Nonconformist ministers.

Let us begin at the mechanical part of his work. He says: "I began with the determination that I would not write my sermons, but that I would think and feel them. It costs me quite as much in preparing and much more in delivering them. I write in part, however. When I can, I like to write a couple of sentences so as to get a fair start. My illustrations and metaphor I never write. I also like to write the closing sentences. The amount of written preparation varies from six or seven pages of ordinary note paper to the barest skeleton of half a page. I make no attempt to reproduce the words thus written, beyond the first sentences. If I can get the fire alight I can get on." One who has long known him tells us that he would sometimes make considerable pauses to get the choicest English with which to express his thought. Sometimes his material did not last as long as he expected, but when the wool was done he had the courage to leave off spinning, which, alas! some preachers do not do. But when one has said what he has to say, why should he not stop? Dr. Maclaren has been known to sit down after speaking twelve minutes, with the simple remark that he had no more to say.

Let us look for the secret of his substantial and long-continued success. Much is to be attributed to his natural endowments of head and heart and his intense force — gifts from heaven. Every man has his proper gifts, but everything depends on the use made of them. In the forefront of Dr. Maclaren's methods is to be placed the fact that his teaching is based upon the revelation which God has given in Holy Scripture. His great aim has been to bring home to men's hearts the truth of God. He is a careful student of the original languages of the Scriptures. His text is never used as a mere motto. The context is taken into careful account. He derives not a little from the niceties of distinction in the tenses of verbs while he is no slave to grammar or lexicon. The superstructure of his sermon is instinct with life and soul, and all he says is honestly brought out of the text. He holds the Scripture as much too sacred a thing to use to show how cleverly he can bring out what nobody ever saw in it, and probably is not in it. His intellectual reverence for Scripture grows out of his intellectual belief in the contents of Scripture. Human speculations are with him as the small dust of the balance. Take that central doctrine of the Resurrection. He is sure that if that resurrection had not taken place, there would have been no church of Christ. He is equally sure that the death which preceded that resurrection was an atonement for the sins of the world, that the agonies of Gethsemane and the cross reveal for all time the love which shrinks from no sacrifices to bless mankind. In that death something is done which was not completed by Christ's works of power or His holy example. His cross is the propitiation for the sins of the whole world. A Christianity without a dying Christ is a dying Christianity.

Dr. Maclaren's preaching is intensely practical, and in this a model. By practical I do not mean large devotion to the topics of the time, but clear instruction as to the *rationale* of the spiritual life. There is what we may call the science of spiritual life. What is it? How do we get it? Along what lines is it developed? Instruction on this subject will always be welcome. This is quite distinct from the problems of the ordinary revivalist.

Dr. Maclaren has always been a careful student of the Bible, and a minute observer of the life and experience of the living men and women of today. This science underlies all his teachings. He finds a contrast between the natural and the spiritual man. In the unspiritual man depravity does not mean that there is no good in him, but that the bent of his nature is wrong, the spiritual nature is nearly destroyed by sin. How shall the old nature become the new one? It is God's creation. Now as to the part which man has in the matter. It is by faith in his Saviour. It is not faith which saves, but that to which faith clings. Faith is the channel by which the water of life flows into the soul. Faith saves by getting hold of the Christ who saves. We cannot trust without knowing something about him in whom we trust. Christ in whom we trust is the Christ who is able to cleanse from all sin. The value of faith thus consists in the value of the object on which it fastens. The forgiveness which results is something more than the removal of penalty, it is the removal of all hindrances to the outflow of the Heavenly Father's love. The penalty of sin is death, the wrenching away of the soul from God. The tendency to sin may remain to humble the forgiven man to the grave, but Christ lives in him, and makes him more and more perfect. We aim at perfection here, but it will be consummated only beyond the grave. Such is the preaching of Dr. Maclaren.

His crystal clearness is also worthy of our imitation. His aim is to see clearly into the truth. He does not burden the mind with too many details. One part of his discourse prepares for what follows. The most ordinary minds can follow him from first to last, and the most intellectual feel that there is more in his sermons than at first appears. You feel that the preacher has seen his subject in its entire extent and in all its bearings.

In an address to preachers he once said, "Don't try to be eloquent;" but he himself is eloquent without trying. His sermons show the intense spiritual earnestness which is of a piece with his whole life. When I have heard him I have come away feeling that there is great responsibility in hearing such preaching as that. The explanation of this man's power is that he dwells in the secret place of the Almighty. He says: "My successes have been in direct relation to my fellowship with God, associated with the most conscientious preparation for the pulpit."

How much good has been done in these fifty years of earnest work, no man knows. "The day shall declare it." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Today I bring my task to a close, and take my leave of you. It will gladden my heart if I have been of any use to you. I would say that after forty-five years spent in the Congregational ministry, if I had my life to live again, I would spent it in the same way, only more faithfully. The ministerial work never seemed so sacred to me as now. With all your heart throw yourselves into your work. You will find your life intertwined with the life of those committed to your care. You will be with them not only along the quiet levels of their way, but also in the times when all God's waves and billows seem to be going over them. As you enter into brotherly sympathy with them they will grow to be much to you — how much you will never know till you leave them. In a nook of my library lies a little volume written by a Dutch pastor, in which is a passage full of pathos: "The time has come for me to leave these beloved people, but before I go I must take one more walk through the quiet churchyard. How often have I seen the forms of those I love, and to whom I had often spoken the words of life, laid here to their rest. Yonder is that grave of my friend over which as yet there is no grass. No tombstone marks his resting place. But the other day we laid him there. Good-bye till we meet again. The Lord calls me now. Farewell! From your dust I am now to be separated. Though we shall be in different places, the same Lord watches over us."

My beloved brethren, I congratulate you upon your future glorious work. May you have many years of happy service, and may the people of your congregations and you meet and rejoice in glory everlasting! Coming from the old country which is getting more and more firmly knit to yours, I shall go back with many happy memories of the days I have spent with you.

THE FAMILY

THANKSGIVING

EMMA A. LENTE.

Again the Festival draws near
To cheer the swiftly-waning year;
Once more the harvest-time is o'er,
And garners teem with countless store.
Again unto the dear old home
From near and far its lovers come;
And hand meets hand in kindly wise,
And eyes read love in kindred eyes.

Again the Festival draws near.
But with the smile will come the tear,
Where'er is seen a vacant place,
Where'er is missed one precious face.
How shall they laugh at bounties spread —
How shall they feast if one is dead?
How shall they sing, and praise the day,
If one well loved be far away?

And yet — and yet, for every loss
God has some solace; for each cross
Borne patiently a blessing waits,
And in some measure compensates.
And over all the ills of life,
Above its fret and toil and strife,
The stars of faith and hope shine clear,
And brighten every circling year.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

Thanksgiving

"He crowneth the year with His goodness!" the grain
Crowdeth store-house and bin;
The fruit, fully ripened, lies blushing; the cattle
Are safe gathered in.
While chill are the days of November, with skies
That are sombre and drear,
Wide, wide o'er the land He bestoweth His bountiful
Kindness and cheer.

— *Mrs. A. M. Tomlinson.*

* * *

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them. — *Thomas Fuller.*

* * *

Every day is a Thanksgiving Day. Every morning a blessing of strength, every evening a bundle of mercies, every night a benediction of peace, for each of God's children! We may not see the angels or hear the sweep of their wings, but we receive the blessings of their hands. — *Rev. Isaac W. Gowen.*

* * *

Did you ever think of the reason why the Psalms of David have come, like winged angels, down across all the realms and ages — why they make the key-note of grateful piety in every Christian's soul, wherever he live? Why? Because they are so full of gratitude. "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!" — *A. A. Willets.*

* * *

Let us mark this day with special thanksgiving and grace. Let us stand out in the bright sunlight of God's abounding goodness. Let our hearts be filled with all its sweetness and joy. Let cares and perplexities and all the darkening shadows of life be for one day relegated into the background. Let it be a day of unalloyed thanksgiving, when heart and soul shall have no room but for grateful praise. Let us forget for a while the Marahs of life, and hold only in remembrance its Elims, with their wells and their palms. — *Christian Work.*

* * *

We may get and take the good medicine of a merry heart by counting mercies. "It ain't so hard to be contented with the things we have," said the old woman, dolefully, "it's being contented with the things we haven't that's so tryin'." "I don't know about that," said Uncle Silas; "when we begin to look at the things our neighbors have and we haven't, we always pick out just the things we want. They live in a nice house, we say, and we have only a little one. They have money, and we need to count every penny. They have an easy time, and we have to work. We never say, 'They had the typhoid fever, but it did not come near us. They have a son in the insane asylum, but our brains are sound. Staggering feet go into their grand door, but nothing worse than tired ones come home to ours at night.' You see when we begin to call Providence to account for the things that don't come to us, it's only fair to take in all kinds of things." — *Wayland Hoyt, D. D.*

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There is an old legend which says that there are two angels who have the duty of bearing from earth the prayers of men. One is the Angel of Requests, and the other the Angel of Thanksgiving. Each carries a large basket as he flies from place to place, listening at the doors of prayer closets. The Angel of Requests soon has his basket filled and heaped up with the supplications of men. But the Angel of Thanksgiving, after going over all his rounds, has only two or three little hymns of gratitude in the bottom of his basket. Perhaps the fancy is truer than we suppose. There is not much real Thanksgiving. People murmur and find fault much oftener than they sing and rejoice. Complaining is a great deal more common than contentment. Many of us grumble almost perpetually. Nothing pleases us. When we talk to God it is to tell Him some of our wants and troubles — we seem never to have any pleasant things to say to Him. — *Wellspring.*

* * *

The dealings of God with individual souls — how strange they are! Many of them are not easy to be interpreted. At first glance they often look more like displays of anger than of compassion, yet such they really are not. The very afflictions which have crushed and broken you were charged with Divine intentions, and ought to work in you "the peaceable fruit of righteousness." Even the darkest days that have passed over your heads were a necessary part of your discipline. "In everything give thanks." Cultivate the habit of gratitude. Recount the mercies which crown every passing day. Stop the murmuring words which now and then rise to your lips. Use your tongue only to bless the name of God. So shall you mark with white milestones that long path which stretches from the cradle to the grave. — *Nashville Christian Advocate.*

* * *

Take short views. If you have enough to meet your legitimate wants, and something over for Christ's treasury, don't torment yourself with the fear that your cruse of oil will give out. If your children cluster around your Thanksgiving board today, enjoy the music of their voices without racking your hearts with the dread that one may be carried off by the scarlet fever, or another may come to disaster. Faith carries present loads, meets present dangers, feeds on present promises, and commits the future to a loving Heavenly Father. Again I say, take short views. Do not attempt to climb the high wall till you get to it, or fight the battle till it opens, or shed tears over sorrows that may never come. Be careful lest you lose the joys that you have by the sinful fear that God may have trials awaiting you. Thanksgiving Day is a most fitting time to inventory your mercies and blessings. Set all your family to the pitch of the one hundred and third Psalm; and hang on the wall over your Thanksgiving dinner these mottoes: "A merry heart is a good medicine," and "He that is of a cheerful heart hath a continual feast." — *Theodore L. Cuyler, D. D.*

* * *

Shall we thank Thee for these, and not thank Thee for those?
Shall we love Thee for blessing, and chide Thee for ill?
And chafe at Thy thorn while we seize on Thy rose,
And praise while our hearts are unsatisfied still?

No, we bless Thee for all, for in all we have Thee,
And all is from Thee who can never do wrong;
And feeble and faint though our utterance be,
No murmur discordant shall sadden our song.

For life then, for death then, for good and for ill,
For storm as for sunshine, for harvest and blight,
In glad days, in sad days, we worship Thee still,
The Lord of the Darkness, the Lord of the Light.

— *Susan Coolidge.*

THANKFUL JANE

MYRON WESTON.

"WHO is that rather queer-looking little old woman over there in the corner — the one with such bright blue eyes and such a singularly childlike expression? She made such a quaint and polite little curtsey when we came into the room, and her smile is simply beatific."

"Oh, you must mean Thankful Jane," said the superintendent of the great charitable institution I was visiting. Indeed, it was a Home for the paupers of a large city, and on the faces of most of the inmates was the look of gloom or of stolid dejection that the faces of most of the inmates of pauper institutions are apt to wear. But one would not find in any home of wealth and freedom from care a cheerier, sunnier face than that of the shabby but spotlessly clean little old woman about whom I had asked.

"Thankful Jane?" I said. "That is a queer name."

"It is a most appropriate one in her case," said the superintendent. "We call her that because of her unfailingly cheerful and thankful spirit. Her whole life has been one of sorrow and deprivation and disappointment, but she is always talking about how 'turribly thankful' she is that it 'ain't been no worse.' No matter what befalls her, she thinks that it might have been 'a sight worse,' and she is thankful accordingly. Most of the poor old bodies who are brought here come in tears and in bitterness of spirit, but old Thankful Jane came in high spirits, and almost her first words were that she was so thankful she hadn't been sent to a worse place. Supposing we go over and have a little talk with her."

So we walked over to the corner of the room in which the little old woman was standing picking the dead leaves from a row of geraniums in pots in the window.

"Well, Jane," said the superintendent,

kindly, "you are busy as usual. You can always find something to do, can't you? How are the flowers doing?"

"Beautiful, sir, beautiful! I'm so thankful to be where I can have flowers in the winder in the winter time. One o' these geraniums has two stocks o' buds on it. How thankful I'll be when they bu'st out in full bloom. I do love flowers. They make a room so homelike. The matron says my row o' plants look so nice she thinks she'll set 'em on the table when we have our Thanksgivin' dinner. Any one that can have flowers on the table at Thanksgivin' ought to be real thankful. They'd ought to be thankful anyhow."

"What have you to be thankful for, Jane?"

"Me? What have I got to be thankful for?" She thrust her hand down into the large pocket of the faded old blue cotton dress she wore, and drew forth a small and much worn Bible. Holding it out in the palm of her hand she said, reverently: —

"I have that an' the truths that are in it, sir. They ain't no one on earth got a greater thing to be thankful for. How turrible thankful I'd orter be that I ain't like them pore things off in heathen lands that ain't got no knowledge o' the Master an' His word to be thankful for. I ain't a mite rebellious because He ain't seen fit to circumstance me different. I've seen lots o' folks that have ev'rything they wanted that wa'n't a bit happier than I am without about ev'rything I've thought I'd like to have had in this life. Gittin' ev'rything you want don't allus make folks happy. It never does unless you want to be good along with it all. Lots o' folks have missed bein' happy because they ain't had no wish to be good first an' foremost. The first Bible words I ever learned were, 'Thy will be done.' They was the first Bible words my mother taught me the meanin' of when I was a little girl, an' I'm so thankful I've been able to say 'em right out of my heart no matter what has come to me. I said 'em when I knew that I would have to come here to end my days. If a body kin say them four words an' *mean* 'em, life will be one long Thanksgivin' to 'em — yes, it will."

No one could look into the face of Thankful Jane and doubt her genuine sincerity. She was not talking for effect, and I was not surprised when the superintendent said as we walked away: —

"She means every word she says — aye, more, she *lives* every word of it. She has been here three years, and she has taught me and others here many a lesson in humility. Her life has been a rebuke to all selfishness and ingratitude. She has been, and she is now, a perfect benediction to this place. She fairly radiates cheerfulness, and she always has that peculiar self-poise and beautiful serenity that come only to those who walk with God."

And I, like others, went away from that pauper Home humbled and rebuked by a poor old pauper woman into whose life there had come none of the good and beautiful things of the world that had fallen to my portion, but who had in her loyal heart something far exceeding all worldly wealth and delight because it was the gift of God and would bring her rejoicing into His presence.

Boston, Mass.

THE INVALID'S THANKSGIVING

Must I, can I, give thanks? For what?
Is such great happiness my lot?

The luscious fruit that came for me,
The flowers so beautiful and sweet,
The letters with their precious treat
Of news from those I long to see,
The pleasant calls, the books so rare,
This constant, thoughtful, loving care,
For these I thank Thee, Lord!

Give thanks for pain? When shortened breath
And anguish make me long for death?

Yet e'en in pain Thy love I feel;
And when, its fury o'er, all spent
I lie, and wonder what it meant,
So near Thou dost Thyself reveal —
Thy tender, pitying, loving heart —
My weakness in Thy strength enfold,
My helplessness with might uphold,
Strange sweetness to my life impart.
Shut in from all the world by pain
Thy friendship infinite I gain, —
For this I thank Thee, Lord!

— MARY WARREN AYARS, in *S. S. Times.*

JOHN BARROW'S FIRST THANKSGIVING

HELEN FRANCES HUNTINGTON.

FARMER BARROW was mending a gap in the fence when the minister's wife stopped at his gate with a pleasant "good-morning."

"I'm out getting up Thanksgiving donations for the guild," she explained. "We want to have an unusually good offering this year."

"Why more'n usual?" he asked.

"Because we've been so prosperous. We've done real good work this year, and the last dollar of that big debt is cleared off."

"Yes? Well, how did you clear it off?"

"Why, every one helped, of course; and we worked hard, too!"

"And the money didn't just rain down from heaven, I reckon."

"The Lord blessed our work wonderfully," she answered, quietly, "and we want to show our gratitude by making as many poor people happy this Thanksgiving as possible. You'll help us, Brother Barrow, won't you?"

"No, ma'am," he answered, brusquely. "I never kept Thanksgiving in my life, and I ain't going to begin now."

"But you're a church member."

"Yes, my name's been on the book ever since I joined along of my wife. 'Twas her doing, and I reckon it ain't hurt nothing" —

"I only wish you'd come to church," she interrupted, earnestly.

"There's some things I don't like about the church's doings," he said, ignoring her last remark. "Thanksgiving's one of them."

"And you've not had cause to be thankful? How about your harvest this year?"

"Fairly good — very good," he admitted, frankly.

"And you're not grateful?"

"I don't owe it to anything but my hard work. Look here, Mrs. Merk, the Lord didn't send me special help to till the soil nor kill the weeds. I worked by the sweat of my brow as I've worked all my life. He put me into this world without my say-so, and I've had to hustle around and make my own way ever since. I don't see no ground for special thanksgiving. No," he added, emphatically, "I've never kept Thanksgiving, and never will."

"I'm sorry you look at things that way," she said, earnestly. "I hope the good Lord will open your eyes to recognize His blessings."

"Well, that's your way of taking things. I ain't complaining so long as I've got breath in my body, and I won't bother nobody to help me; but let me tell you, Mrs. Merk, there's things happens in some folks' lives that passes the world's judgment." He drove the last nail home with a mighty blow and wiped his moist forehead vigorously. "If you've got room in your buggy I'd like to send the parson one of my Japanese pumpkins," he said, in a changed voice. "They're uncommon fine this year, and I've heard him say he always liked pumpkin pies fust-class."

Mrs. Merk waited till the farmer returned from the barn with a great golden crook-neck — a perfect prize specimen of the famous Japanese stock.

"This is certainly the biggest pumpkin I ever saw," she said, in genuine admiration. "Mr. Merk will be so pleased with it. But, O Mr. Barrow, would you mind very much if we borrowed this for a day at our church? We're going to have Thanksgiving decorations, you know, and this would show off beautifully."

"Oh, I've no objection," he answered, grimly. "It won't hurt the flavor of the pumpkin, I reckon. You might like to borrow a mate to even up things," he suggested.

"Why, that'll be still better. I'll promise you to take good care of it."

"Well, then, when you're through with it you can just send it over to Widow Pruit. Her crop failed this year, and they say she's plum out of heart about it. But don't send it till day after Thanksgiving," he added, sternly. "It ain't no Thanksgiving gift, mind you."

So Mrs. Merk drove away with two crook necks instead of one. She told the story that afternoon at the parsonage where the guild members had met to arrange ways and means for the distribution of charity.

"I suppose you never heard about Mr. Barrow's trouble?" asked old Mrs. Clement.

"No. He laid off our garden, you know, and he seemed to like Mr. Merk particularly, but, try as he might, he could not induce him to come to church."

"No, we gave that up long ago. He has not been inside the church for twelve years, and he has vowed to stay out till the day of his death. When he came here twenty years ago he had a wife and one son, a little boy of five, an extraordinarily bright boy, who soon became the village favorite. He was always at the head of his classes at

school, and as soon as he'd graduated the new mining company at Prescott took him on the works. He came home every Saturday and stayed over Sunday, but after the first year was up he was promoted to a position of trust and he fell in with his employer's son and got into fast company. They used to go down to Atlanta Saturday evening and not get back till Monday morning. Then he'd send a scrap of a letter to his mother saying he'd be down next week, but the next week it'd be the same thing over until the old folks grew uneasy. Mr. Barrow and his wife went regularly to church then, and though Mr. Barrow wasn't what you'd call a religious man, his wife influenced him greatly in that direction, and if ever there was a saint on earth it was Mrs. Barrow. Ned hadn't been home for over a month when his employer came up to see Mr. Barrow, and what he told him no one knew, but Mr. Barrow went back with him and for a time things went very straight apparently. One morning, five months later, the blow came. I remember the date exactly — it was the week before Thanksgiving. The paper brought out the terrible news that Ned had forged his employer's name for five thousand dollars and disappeared, without a word of explanation. Nothing was ever heard of him except a scrap of a letter addressed to his mother: 'Don't believe all they say. Some day you shall know the truth.' Strange as it may seem, his mother still believed in him, and she did not grieve half as much as his father, who was almost crushed by the disgrace. Every one talked about it, particularly the church people, who sympathized very deeply with the afflicted parents; but Mr. Barrow misinterpreted their kindness. For months no one ever saw the old man outside the house; he grew thin and bent and aged, and lost faith in every one. That fall Mrs. Barrow caught the fever from one of her pensioners whom she had been nursing, and died. That sundered the last tie that bound him to the church. It hardened his heart against every good impulse. He still kept his name on the church book because of a promise to his wife, but he has never passed its doors since the day of her death."

"And nothing was ever heard of the son?"

"No. The mining company sold out and went away, and the matter was hushed up; but Mr. Barrow has never recovered from the shock of the disgrace, and never will. That was twelve years ago, and nothing has ever been heard of him. It is believed that he went West, and finally died."

"That is a very sad story," said Mrs. Merk.

"Very. And I'm afraid the old man's case is quite beyond human power."

The affairs of the guild prospered finely, and the donations exceeded their most ardent expectations; the poor were abundantly supplied with comforts, and every one seemed particularly happy and grateful. Never had the church looked more inviting, and never was a service better attended, than on that Thanksgiving Day, when Rev. Mr. Merk preached the fine sermon on which he had spent many a prayerful hour. Shortly before the close of the service attention was directed to two strangers, one of whom made his way to the very front seat. He was a fine appearing man, with a grave, scholarly face framed in snow-white hair, and something in his fine dark eyes attracted the composite gaze of the audience so that no one saw the bent old figure outside the church door. Even the preacher noticed the stranger, and seemed to direct his closing remarks to him, and he drank in every word eagerly. When Mr. Merk had given out the hymn and seated himself, the stranger rose and faced about quietly, and then the congregation knew that some weighty matter was pending, and fairly held its breath in eager expectation. He was extremely pale, and his voice shook a little at first as if he were not quite sure of himself.

"My friends," he said, "I have come here today to do what is in my power to right a great wrong. Twelve years ago a young man in this community was wrongfully accused of felony. He disappeared, and has never been heard of since until almost ten weeks ago when I found him and persuaded him to return to his old home with me." He paused and drew a deep breath of pained recollection which was unconsciously echoed in the audience. "You will understand how hard it is to speak of this when I tell you that my son was the real culprit, and that for almost twelve years he allowed the blame to blight another man's life." He paused again, and the silence became deathly except for the quick-drawn breath of his listeners; then he caught sight of the worn, agonized old face at the door, and took fresh courage to begin anew: —

"My son and Edward Barrow were chums in those days. They were both bright, manly fellows with many similar tastes. My son introduced young Barrow into a rather wild set, and Barrow became fascinated with the new life and grew recklessly extravagant; but he never spent a dishonest penny, understand. He was young, handsome and brilliant, and people liked him in spite of his humble birth, and he became a favorite with my son's friends. I tried to warn his father of the danger of this new fascination, and for a time Ned became very quiet and businesslike. Finally they became rivals for the affection of a young and beautiful girl, and, strange as it may seem, the friendship never waned between them even when it became apparent that the young lady preferred my son. He had been very reckless and extravagant, and when her father discovered the amount of his debts, he strenuously objected to his suit. He was afraid to come to me — though Heaven knows I would gladly have given my last dollar to undo what followed — so he forged the check for five thousand dollars, and made it payable to Ned. Ned never suspected the ruse; he cashed the money, canceled my son's bad debts, and witnessed the clandestine marriage that followed. This is my son's dying confession. For the sake of the girl they both loved this heroic friend kept silence these many years. I lost no time in tracing Ned, and at last found him living an honest life, and today he stands in your midst an innocent man and a hero."

He sat down amid breathless silence. Barrow stepped over the threshold and entered the church, and the younger man saw him and sprang to meet him with outstretched hands. It was not the young, debonair boy of twelve years ago, but a grave, thoughtful man with the impress of a life sacrifice stamped on his noble face.

"Father, you'll forgive me at last!" he beseeched.

"I forgive!" John Barrow said, tremulously. "Forgive a sacrifice like yours! May God forgive me, I am the erring one. It was I who hardened my heart against you and all the world and against God. May God forgive me!"

A woman bent her head and sobbed aloud, and the contagion spread dangerously until the minister bowed his head in prayer. It was a very simple prayer, but it went straight to the heart of Divine mercy and brought peace to the weary heart from which the light of heaven had long been hidden by the weight of sorrow.

It was a great day for Bethel Church. Many a paltry little feud melted away in the sunlight of brotherly love, and every one vied in welcoming the hero back to his old home.

John Barrow was received into the church anew, and for the first time in his life his voice rose in thanksgiving to the Giver of every good and perfect gift.

Gainesville, Ga.

Not a Happening

A STRANGER, stopping for a moment to pay his respects to an aged clergyman in his garden, was handed as he came away a scarlet flower, with this word: "See this salvia; how kind it is for the Creator to give us flowers of such rich color at this stern season of the year." Here is a Thanksgiving thought for us all. Our God is good in nature and providence — the sudden verdure in the desert, the tinted flowers of late autumn or early spring, the tufts of golden fleece floating over a dark sky, all show His goodness. So, amid the severest troubles of life, there often come from unexpected sources some word, some incident, some turn of affairs yielding comfort and strength. This is not a happening — it is God's plan. "Unto the upright there ariseth light in the darkness." Evil is in the world, but good goes with it by Divine ordering. "Whoso is wise, and will observe these things" will often see flowers of richest hue growing close at hand in the dreariest days of life, and so "they shall understand the loving-kindness of the Lord." — *Congregationalist.*

The Harvest Secret

IT is the secret of *all* God's harvest-fields — the way in which He hoards the gains of all His work from waste. It is the miracle within the miracle of snow and resurrection and flowers. Thanks to the harvest-secret we need not mourn for anything as lost, perhaps need mourn for nothing as wholly vanished. The trials, the disappointments, the wane of friendships, the temptations that are hardly put under foot, are leaves which the seasons bring and the seasons take away. To no purpose? Nay; they

give us the new preciousness of ourselves, our strength of spiritual fibre, our wiser philosophy of life, the beautiful lines on the face, the quiet cheer in the heart, and our increasing helpfulness.

In us all and through all life the secret of the harvest is the same. The laws of the seasons reign in us. "Herein is the Father glorified, that ye bear much fruit." Either by doing or by bearing we must *act* in order to harvest anything. Action is to thought and feeling what the leaf is to the crude sap; then of action habit is the blossom, and of habit character is the fruit. Character is the concentrated result of life, its organized deposit, its harvest in us, and the seed of after-life. — *Rev. W. C. Gannett.*

MOTHER'S THANKSGIVING

Such a quaint little mother, in a gown of silver gray,
Her snowy hair smooth-parted, in a dear old fashioned way,
And on her head a lint-white cap, of softest, filmiest lace,
That made a picture-frame about her sweet and placid face.

Such a brave little mother! So many a year had fled
Since her husband, leal and loving, had been numbered with the dead.
So many, many summers had she borne a lonely heart
That her fair age and his bright youth were half a life apart.

Such a gentle little mother! Ah! the boys remember now,
Sorrowfully, every shadow on that tender, tranquil brow.
They remember how she taught them, how she kissed them each at night,
And they felt no need of angels keeping watch till morning light.

Such a trustful little mother! There were dark days now and then,
Though the dear lads never dreamed it until they were bearded men;
She would go away alone, kneeling in her chamber dim,
And would tell the Lord her troubles, casting all her care on Him.

Such a happy little mother! With a laugh like bells a-chime,
Ever swift to see the bright side, ready with a quip and rhyme.
Oh, so quick with love's own pity; oh, so earnest 'neath the jest!
Ever lavishing her kindness, giving ever of her best.

Such a winsome little mother! Why, the village children came
Trooping merrily about her; she knew every one by name;
Baby faces smiled to greet hers, by some subtle impulse stirred,
As if fledglings knew the brooding of the tender mother-bird.

Such a true little mother! Never dallying with wrong;
Honest to the very soul's core; bearing burdens late and long;
Paying every debt with interest; filling every day with work,
With a deep disdain for any who the day's demand would shirk.

Such a blessed little mother! Through their tears her sons today
Thank the God she served and honored that she sleeping passed away;
Lifted to the home in heaven, to the comrade gone before,
Just as earth's Thanksgiving greetings floated through the open door.

— MARGARET E. SANGSTER, in *Harper's Bazar.*

A Sweet Selfishness in True Gratitude

"GOD, I thank Thee that I am not as other men are." Are these strange words to come to one's remembrance on Thanksgiving Day morning? Yes, strange and unworthy words if all they bring to us is the spirit of the Pharisee standing apart from his brethren in pride and hardness of heart. But beautiful words, noble words, if one can forget the Pharisee and, as one would lift a jewel from the dust, so lift his selfish saying into the realm of true worship. For then the language which in the proud speaker of the parable was but the vain boasting of self-righteousness becomes, in the thankful lips of a child of God, an expression of that sense of contrast between one's own happier lot and the greater limitations and the heavier burdens of others. For every healthy mind the sense of contrast enters into the sentiment and expression of thanksgiving.

There is a sweet and generous selfishness in true gratitude. When a man shall sit down at his table today with his friends about him; when he shall look into the faces of his wife and children and see therein the beaming answer of cloudless love and confidence; when he shall walk about his comfortable house and shall rest in the untroubled consciousness of a good name, call him selfish if you will, but admit that it is the generous selfishness of true gratitude, if he looks upward to the Heavenly Father and says in his heart, "No home can be happier than mine." It is impossible in the thoughtful giving of thanks to ignore the sense of contrast. Every blessing we possess is in itself a suggestion of another's privation. The light which shall stream tonight from our cheerful windows casts deeper shadows on the street without. But let no man pronounce us guilty of an ignoble selfishness if, melted by God's goodness, which alone has made our lot so unlike the lot of many, we say, "God, I thank Thee that I am not as other men are." — *Charles Cuthbert Hall, D. D.*

HER THANKSGIVING

GRACE M. AUSTIN.

MARY NEWCOME sat curled in a heap on her trunk, looking out of the narrow window of a hall bedroom at the monotonous row of brick houses opposite. It was the day before Thanksgiving — her first Thanksgiving away from home, and she was finding it a new experience.

A letter dated Willow Hill, N. H., was crumpled in her hand, but she straightened it out again, and leaned against the side of the window in order to reread it by the fading light: "DEAR MOLLY: I can't help wishing you were here, even if you are having a splendid time in Washington." Poor Mary groaned and looked solemnly around the bit of a room where, as she told the girl who worked beside her in the office, "the bed, bureau, stand and trunk joined hands to play 'ring round the rosy,' and she must be the rose, for when she was in the middle the room was full." Then she read farther: "I do think we shall have an extra good dinner. We're going to eat your pet turkey, 'Bronzie,' and there will be everything nice that you can think of. Can't you smell the pudding cooking now?"

Somehow that was the last straw to the homesick girl, and down went her head on the window-sill for a moment of crying. But the head came up bravely again, and the letter was shut away in the bureau. As Mary did this, a new idea came to her, and she took a pencil and paper back to the trunk.

"Now for a list. 'Why I am Thankful' — that sounds well: '1. I'm thankful to be earning money to help father.' '2. I'm thankful the home folks are well.'" Then with a wrathful gesture at her quarters, she wrote: "3. I'm thankful I haven't always lived in a hall-bedroom." "Here's a funny one for a finish," she added: "'4. I'm thankful Mrs. Elkins doesn't give us cabbage and onions for dinner but five days out of seven.'" She was pinning this beside her mirror when there was a timid rap at the door.

"Come!" she called, and in walked a meagre girl about her own age.

"Why, Susan Elkins, what is the matter?" Mary cried, at the sight of the woe-begone countenance.

For answer Susan covered her face with her hands and began to cry gaspingly. Almost alarmed, Mary led her over to the bed, sat down beside her and tucked a handkerchief into her hand. But all her questioning received only sobs in return, so she poured a glass of water, dropped a tablet into it, and began to stir so emphatically with a teaspoon that Susan peeped at her a moment. This was her chance.

"Now, Susan, drink this, and if you imagine hard you'll think it's soda. Then I want to hear what ails you."

The afflicted one drank a few swallows, then said, brokenly: —

"It's mother — she's dropped a stitch in her back — an' it makes her screech to move. We've sent for Aunt Eliza, an' she'll come Friday; but oh, my soul! what will become of the Thanksgivin' dinner?" And her wails broke out afresh.

Mary hesitated; she had once had a disheartening glimpse of Mrs. Elkins' kitchen, where a greasy Dinah washed dishes and scrubbed from morning to night, while the mistress scolded and cooked. But she laid a cheering hand on Susan's shoulder.

"There, my dear, perhaps it isn't so bad as it looks. Tell me what your mother planned for dinner."

"Why, there's two turkeys to be roasted, an' all the vegetables an' fixin's. She's got her pies made, an' she was goin' to have Maryland puddin' besides."

"'Turkey an' fixins!' That's easy, Susan. And as for Maryland pudding, I'll warrant my New Hampshire pudding can beat it."

"*Your* puddin'?" Susan said, her eyes wide open with astonishment.

"Sure enough. You and I would be smart folks if we couldn't get dinner for nineteen people once in our lives. Come on, let's go to the kitchen. Maybe we'll have to do some marketing."

Most of that night Mary tossed about trying to find a comfortable spot on her lumpy mattress, for, in spite of her calm words to Susan, the thought of managing a dinner for nineteen loomed large before her and made her nervous. When the alarm clock buzzed at five o'clock she was glad enough to spring out and make a beginning of the day's work.

Dinah grinned cheerfully when she entered the kitchen, but Susan was worn from a night of watching and working over her mother, so Mary resolved to spare her all she could. She attacked the huge gobblers first, and almost despaired.

"Oh, you villains, I'll never get you filled with dressing!" she cried. "Why

did you grow so big?" And even Susan ventured a feeble smile.

As she mixed big pots-full of her mother's famous pudding she remembered her sister's letter. "There! I shall 'smell the pudding' after all," she thought, gleefully.

Mary sang about the kitchen in a way that must have been new to it. "Marching through Georgia," with its sweet potatoes "even starting from the ground," lasted while the potatoes were made ready. "Row, brothers, row," accompanied the cooking of cranberry sauce, for she said: "Cape Cod and cranberries and sailors all go together."

"I don't know but I shall be a poet before the day is done," Mary announced with mock dignity, and began to sing to the tune of "Yankee Doodle," —

"O Susan now, and Dinah dear,
Come quick and put the squash on,
I also have the onions here
Fixed in the latest fashion.

Quickly set the table, Sue,
Quickly make the gravy;
We've done all that we can do,
Oh, may the meal behave-y!"

And surely the girls had done well. Mary had tried her best to take off the "boarding-house" look of the table by adding parsley, a few flowers, and dishes of fruit. The birds were a splendid brown, the cranberries had not refused to "jelly," and the subtle odor of the pudding had gone with spicy breath to the fourth floor.

"Now ring, Susan!" Mary cried, and fled to the kitchen to serve the food. The old bell jangled more cheerfully than usual, and the boarders seemed to come in with alert steps. The next hour was a rush and worry to Mary, then the lull came when she and Susan ate with what appetite weariness had left them.

"Let's help Dinah clear away this work," was the New England girl's next suggestion; and Dinah rolled her eyes to see how quickly it was possible for dishes to be washed. They were nearly done when a plaintive voice called: —

"Susan! Susan!"

"Why, who is that?" asked Mary, startled.

"Just mother. Didn't you know we slept off the kitchen?"

"And I've been so noisy all day!" thought Mary, conscience-smitten.

"Ma wants you to come in a minute before you go up," Susan said when she returned.

"Oh, do you suppose I've bothered her?" Mary asked, anxiously.

"Well, I guess not!" Susan said with an energy so unusual that Mary looked at her curiously. She understood when she sat down in the cheerless back bedroom, while Mrs. Elkins grasped her hand.

"O Miss Newcome, you're an angel of light, you be, for sure! You don' know what it would have been for me to lose them boarders with winter jes beginnin'; an' go they would have, I'm mighty sure, they'd have been that mad if they hadn't had any Thanksgivin' dinner. You're jes as tired as a dog, an' oughter go straight to bed, but I thought mebbe you'd like to know what a thankful day you've made for me."

Mary's own eyes filled with tears, and at a sudden impulse she bent to kiss the tired face on the bed.

As she went slowly up to her room she met one of the boarders.

"Why, Miss Newcome, you were out for dinner, weren't you? Well, I suppose you were thankful, though we had really a feast."

"Yes," Mary answered with a smile, "I am thankful."

Washington, D. C.

BOYS AND GIRLS

DIMPLE'S THANKSGIVING

"MUST I pick up the chips? It's Saturday," said Dimple, pouting a trifle.

"All the more reason," said Aunt Patie, briskly. "Saturday is baking-day, and I want to heat my oven."

"And next week is Thanksgiving," said Dimple, clearing up. "Going to make a real big pumpkin pie? I can stone raisins, grandma," seeing a box on the table.

Dimple was rather proud of going to the little red school-house. He liked to talk of having to study, and Saturday being his holiday, when he didn't want to work.

Now, being refreshed by the thought of the Thanksgiving dainties his chips were going to help cook, he trudged off to the wood-shed, and was back almost before grandma's apron was tied.

It was a trial that she did not accept his ready offers to help; and he pouted again when he was presented with six raisins and requested to take himself away from the kitchen. He did, and was gone an hour, when suddenly he rushed back.

"Abner says, if you'll come and look over the turkeys, 'cause he has his opinion and he knows you have a contrary one."

Aunt Patie hurried from the kitchen. Her mind was fixed which gobbler was to be approved as fattest for the feast. Grandma followed, and Dimple was left alone in the kitchen. The huge pumpkin pie stood on a side table; it was large and deep enough for a pudding, and Dimple looked at it with satisfaction.

"I don't believe it's sweet enough; Aunt Patie don't like so much sugar as grandma and me." And therewith meddlesome Dimple plunged in a heaping spoonful of white powder from the box nearest.

"Now Mary Vail needn't brag how she helps bake," said Dimple. "I know some things as much as she does. S'pose I put some more cinnamon in, too."

Grandma came back just in time to prevent the contents of the red-pepper box from flavoring the mince-meat; and Dimple, conveying a sly pinch to his mouth, got his deserts, and choked and sputtered, while the tears rolled down his blouse.

"I 'spected it was cinnamon — looks red just the same," he wailed; while grandma tried to comfort him with an apple, and Aunt Patie smiled grimly.

"Maybe you'll be taught not to meddle," said she.

"I don't believe I shall," sobbed Dimple. "Next time I shall take a little pinch, though."

Dimple thought the days would never drag away and the feast-day arrive. But it did; and with no chips to pick up, and his best suit on, Dimple was happy. He did not go to church. Aunt Patie remained at home to look after the dinner, and she knew that grandma would not keep Dimple from falling off the seat and talking aloud.

The minister came to dine. So did Mary Vail and her mother. The little flaxen-haired maiden looked whiter than ever in her red plaid dress.

So there was a place for every one, and every one looked pleased. Finally, the pies and the puddings came on; and Aunt Patie said to the minister: —

"First, I want you to try our pumpkin pie, Mr. Milman. It's made after the recipe my grandmother had, and we always have it cooked in just such a dish and just so large."

The pie looked very nice; and Dimple nudged Mary Vail under the table, and smiled.

"It's just as sweet!" he whispered.

Mr. Milman did not seem to enjoy his piece; he coughed, and drank some water. So did the others; and Aunt Patie, tasting, exclaimed: —

"Why! Of all things! What — why — saleratus!"

"I thought it was sugar!" cried Dimple, breaking into a roar and hiding in grandma's dress.

"Dimple Stacy! You deserve a whipping," said his aunt, slowly.

"Couldn't — you — say — let me be thrashed instead? He's so little, and he asked us to come," said Jakey Brown.

Aunt Patie said nothing at all, and a small red face raised itself from grandma's lap.

"He won't do so again," said Mr. Milman.

"No, Aunt Patie. And don't you know you said you'd be truly thankful when I was cured of mischief? I suppose I am now," said Dimple, hopefully.

Everybody laughed, and the mince pies proved quite perfect. — *Youth's Companion.*

HIS THANKSGIVING DREAM

Three plates full of turkey with cranberry sauce,
And four or five vegetables, too,
And candy and raisins and ice-cream and pie —
Poor Tommy! How little he knew
What a quarrel they'd have in his little insides
In the course of that Thanksgiving night!

The people he dreamed of were all so mixed up,
He couldn't get one of them right.
Miss Muffet was sitting on something quite high,
It wasn't a tuffet at all;
It looked very much as if — yes, it must be!
It *was*, Humpty Dumpty's red wall!
And Humpty see-sawed with Miss Margery Daw —
He tumbled, and came down too soon;
And little Red Riding Hood, dear little girl,
Ran away with the Man in the Moon.
King Cole, he was busily shaving the pig;
The barber was singing "Ding Dong!"
The maid wasn't hanging out clothes as she should,
She was singing the sixpence song.
Jack Horner was asking the little black sheep
To give him a bag full of wool;
And "Diller a Dollar," that ten o'clock scholar,
For once was quite early at school.
Now "Rockaby, baby, upon the tree-top,"
Was queer for Tom Tucker to sing;
The Queen ate her honey with Little Boy Blue;
The little dog laughed — at the King!
Now Little Bo Peep rode to Banbury Cross
So fast that Cock Horse couldn't stop!
When old Mother Hubbard went to the cupboard,
She found it was full to the top!

Now Tommy slept badly because of all this;
He hated his pie and ice-cream,
And he was right glad, when he woke up next day,
To find it was only a dream.

— AGNES M. SMITH, in *Outlook.*

THE SUNDAY SCHOOL

Fourth Quarter Lesson X

SUNDAY, DECEMBER 3, 1899

NEH. 13: 15-22.

REV. W. O. HOLWAY, D. D., U. S. N.

KEEPING THE SABBATH

I Preliminary

1. GOLDEN TEXT: *Remember the Sabbath day, to keep it holy.* — Exod. 20: 8.

2. DATE: Uncertain; about B. C. 435. Nehemiah went back to Persia, B. C. 433. The abuses which he returned to correct would require several years for their development.

3. CONNECTION: Nehemiah's administration in Jerusalem continued for twelve years before he returned to Persia. The history is by no means complete, and the principal events recorded are those which followed closely on the building of the walls: 1. The Feast of Tabernacles was revived, and celebrated with great rejoicing. 2. The Day of Atonement was also kept in this same month (Tisri). Its observance properly belonged to the 10th day, but on this occasion it appears to have been postponed until the 24th, two days after the Feast of Tabernacles. It was kept as a day of humiliation and fasting. Clad in sackcloth, and with ashes on their heads, the people attended, during the first three hours of the morning, the reading of the Law, and afterwards repaired to the temple, where sacrifices were offered, mingled with silent confessions and prayers. Then, in the afternoon, a convocation was held in the temple courts, and the Levites, first calling on the people to "stand up and bless Jehovah," recited in "a solemn hymn, the epitome of which is a fit model for all services," the goodness of God toward their nation in the past, His mercy in punishing without destroying them, and the justice of their present humiliation. At its close, with appropriate ceremonies, a written covenant was drawn up and agreed to by the rulers, priests and people, the terms of which were as follows: "To make no intermarriages with the heathen; to abstain from traffic on the Sabbath and to keep the Sabbatic year, with its release of all debts; to pay a yearly tax of a third of a shekel for the services of the sanctuary, which are carefully enumerated; to offer the first-fruits and the tithes due to the Levites and the priests; and not to forsake the house of God." 3. The agreement of a part of the people to fix their abode in Jerusalem. Within its walls was safety, but the patrimonial possessions of most of the families were outside, in various towns and villages, and they could not abandon them without loss. It was decided that the rulers should live in the city, and a part of the priests, and then every tenth man was chosen by lot to make Jerusalem his fixed abode. 4. The Festival of the Dedication of the Walls. Two great processions, one headed by Ezra and the other by Nehemiah, made the circuit of the walls (one going to the right and the other to the left) amid the blasts of trumpets and the songs of minstrels. 5. Two more events only are recorded of Nehemiah's administration — the exclusion of the Moabites and Ammonites from the congregation, as Moses had commanded; and the provision made for the priests, Levites and singers of the temple.

So long as Nehemiah remained in Jerusalem, the people were held rigorously to the covenant which they had made on the Day of Atonement. On his departure a laxity at once began to appear and old evils sprang up anew. We may conjecture the length of his absence by the measure of the declension which was apparent on his return. When he went away the people had broken off their intermarriages with the heathen; Moabite, Ammonite and Ashdodite had been sternly severed from the religious and family life of the people; the temple services were sustained, the Levites being supported by voluntary tithes; the Sabbath was strictly and appropriately honored; and the re-established nation, humbled by its long captivity and its forced allegiance to a foreign prince, and walking in the fear of God, seemed to have entered upon an era of permanent prosperity. But when, "after the end of days" (which must have been from five to ten years), Nehemiah again received permission to go to Jerusalem, he found all his work undone. The people had proved unfaithful to their covenant. The alien marriages had been again contracted. The children at play in the streets spoke a *patois* — half Hebrew and half Ashdodite. Even the priesthood was defiled by unholy alliances, Joiada's son, a grandson of the high priest Eliashib, having married the daughter of Sanballat the Horonite. The temple was well-nigh deserted, the Levites, no longer supported by the tithes of the people, having betaken themselves to the Levitical cities. To his great indignation he discovered that, through the weakness of Eliashib, his old enemy Tobiah, "the *slave*, the Ammonite," had been permitted to take up his abode in the very temple itself, in a chamber designated for the storage of the sacred vessels, and for the tithes of corn, wine and oil provided for the Levites — all of which had been removed to make way for Tobiah's furniture.

4. HOME READINGS: *Monday* — Neh. 13: 15-22. *Tuesday* — Gen. 1: 26 to 2: 3. *Wednesday* — Jer. 17: 19-27. *Thursday* — Ezek. 20: 10-20. *Friday* — Isa. 56: 1-7. *Saturday* — Isa. 58: 8-14. *Sunday* — Luke 6: 1-10.

II Introductory

With a zeal which had lost none of its fervency by the lapse of years, Nehemiah took up the work of reform. Joiada was promptly expelled from the priesthood. The mixed marriages were annulled, and the offenders bound by an oath not to contract them again. Tobiah was driven from the temple, the chamber purified, the Levites recalled, the order of services re-established, and the rulers pledged to see to it that the tithes were henceforth collected and put in the hands of faithful treasurers appointed for the purpose. We get a lively picture of the vehemence of Nehemiah's zealotism, in the 25th verse of the 13th chapter, where, speaking of his arraignment of those who had taken strange wives, he says: "And I contended with them, and cursed them, and *smote* certain of them, and *plucked* off their hair."

But the saddest lapse of all was in the matter of Sabbath observance. Gradually, as Jerusalem increased in prosperity, and the nobles grew wealthy, the demand for luxuries became imperative. The Sabbath law forbade the kindling of fire and the preparing of food on that day, but this restriction was soon treated with contempt, and the Tyrian fishmongers and suburban fruit-venders found a ready market for their wares on the Sabbath, as on other days. The boundary once passed over, the desecration became almost universal. Wine-presses were trodden, beasts of burden were laden, and the bustle of business and traffic was heard in the streets to such an extent that the day had lost all special sanctity. To rectify this flagrant and daring abuse Nehemiah first rebuked the true offenders — the nobles — to whose rapacity and self-indulgence the profanation of the city was clearly chargeable; then he closed the city gates on the evening before the Sabbath and shut out the tradesmen and merchants till the next evening; and when, on succeeding Sabbaths, they persisted in coming and pitching their tents outside the walls, Nehemiah threatened to "lay hands" on them — a threat which remedied the evil, and secured, in outward semblance at least, a religious observance of the day.

III Expository

15. In those days — after Nehemiah's return from Persia. Treading wine-presses. — Two vats were generally used, one for the grapes, the other to receive the juice. Owing to the unsettled condition of the country the wine-presses were probably located within the walls, and even the grain was brought inside to be threshed. The excuse for much of this violation of the Sabbath was charged to the apprehensions of danger from robber hordes outside. Hence the sheaves and the grapes and the fruit were brought inside for safety. Further, farmers in the East live as a rule in the villages and towns, and not on their farms as with us. Says Henry: "These people, as thousands still do, set aside the command (Exod. 34: 21), and maintained that during harvest and vintage they must work on the Sabbath day; so they treaded their wine-presses, gathered grapes and figs, and brought in sheaves, on that day." Lading asses. — See Deut. 5: 14. Sold victuals — probably fresh fruit and fish. On the Sabbath. — "The neglect, or profanation, of the Sabbath among the Jews, ranked foremost among national sins" (Smith).

16. Men of Tyre. — Tyre was the chief city of Phenicia and was situated on the Mediterranean, and had always cultivated friendly relations with the Jews. The Phenicians were the sailors and tradesmen of those times, and their colonies were found all along the shores of the Mediterranean, especially on the coast of Africa. Some of them, it seems, had settled in Jerusalem, and formed a sort of commercial guild. Their influence was unfriendly to the religious progress of the people — "a constant temptation to polytheism and idolatry." For its effect on Solomon see 1 Kings 8: 1-5; 9: 2; 11: 1 5. Brought fish — probably from the Mediterranean. Zidon, like the Hebrew *Psidon*, was supposed to mean "a fishery."

17. Contended with the nobles — whose luxurious habits encouraged the traffic, and whose influence was too powerful for the "rulers" to resist, even if they had been so disposed. Nehemiah probably had a hard battle with them. Doubtless they had their plausible, sophistical excuses for their Sabbath violation just as people have them now.

18. Did not your fathers thus? — The historical argument in this case would be perfectly unanswerable (see Jer. 17: 21-27). More wrath. — There was certainly great danger that God's judgments would fall upon them for their guilty persistence in a sin which He had already so signally and severely punished.

19. Began to be dark before the Sabbath. — The Jewish Sabbath (our Saturday) began the evening before (Friday). Gates (R. V., "doors"). — The recess within the gates of an Eastern city was a busy place. Here "justice" was dispensed, and produce of various kinds changed hands. To shut

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the gates was to stop traffic and restore quiet. **Some of my servants** — his personal retinue, in whom he had confidence.

20, 21. **Merchants . . . lodged without** — an emphatic reminder that the present ruler of Jerusalem intended to enforce Sabbath observance. Hoping that the rule would be relaxed, they came on the next Friday evening, and again found the entrance barred. **I will lay hands on you.** — Nehemiah had a considerable stock of righteous indignation, and he used it when necessary. Softness and argument would have availed nothing for him against these heathen tradesmen.

22 **Commanded the Levites.** — To them he transferred the duty of mounting guard over the gates, and made it a religious duty by requiring them to cleanse themselves ceremonially. This strengthened the idea that the day was to be *sanctified*. **Remember me, O my God, concerning this also** (R. V., "Remember unto me, O my God, this also"). — Nehemiah never forgets God.

Nehemiah's narration of these reforms is interspersed with the frequent appeal, "Remember me, O my God, for good, and spare me according to the greatness of Thy mercy." His prayer has been answered ever since in the preservation of his book as a part of Holy Scripture — the record of pure religious zeal, tempered with that prudence which is one of the highest duties of a governor of unbending fidelity and self-denying liberality, all for the glory and in the fear of God" (Smith).

IV Illustrative

1. God does not mean us always to be sombre, least of all upon Sunday, the glad feast of the Resurrection, a day whose atmosphere throughout should be one of quiet, unworldly joy. Let not boisterous merriment disturb the calm. Let hearty worship, and kindly intercourse, and refreshing rest — rest of tired mind from its dragging brood of week-day anxieties, rest of tired body from the round of week-day toil — let this be the employment, this the tone of the hallowed day. Religion, not in every word, act, look, protruded with painful effort, but present in the heart, should pervade the day, its rest, its reading, its conversation. Oh! never represent Sunday — at any rate to the young — as a dull and gloomy day; nor dream that a heart devoted to the kind God need abjure all that is genial and joyous, or that a subdued, spirit-broken step is necessary to the child who has chosen to walk beside that tender Father, holding by His hand (Random Thoughts).

2. Suppose the Sabbath were to be, by all people, consentaneously abolished. Let the railway trains, as on other days, dart across the land; let the tide of commerce, unarrested, flow; let the hives of industry still swarm; let the tramp of traffic still go on; let the greedy grasp their gains, and the slaves go groaning beneath their fetters; in short, let the contentious world proceed as at other times. And what would be the upshot of all this? Should we be the happier? the healthier? the freer? the richer? Would any of the ends of our terrestrial existence be in any degree facilitated thereby? Would the selfishness of man be less grinding or cruel? Would the oppressor be less tyrannical? Would any of the acknowledged evils of society be diminished one iota? Would the competitions, the rivalries, and the heart-burnings of men be less crushing and ruinous? Alas, no! every evil under which we now writhe would be aggravated; every carnal passion would then have full swing; every undamped lust would then burn with increased intensity; health would be prematurely blasted; the nobility of man would be annihilated, and the glorious energies of his immortal spirit would be hopelessly imprisoned. Mammon and Bacchus might continue to be diligently served, but God would be unworshiped! Mankind thus ingloriously wedded to the world, would through all their lives grovel in the dust, and never devoutly raise their foreheads to the temple of the sky (Selected).

3. In 1886, a thousand carpenters of Berlin petitioned the German Chancellor for protection against Sunday work. At a Socialistic congress held at Ghent in Belgium, 1886, one of the chief demands was for Sunday rest. In Holland, also, workingmen are even now making a desperate effort for emancipation from Sunday work. British workingmen in 1886, as before, protested against Sunday opening of museums, and continued to favor the Sunday closing of saloons, recognizing not only the coarse Sunday amusement of the saloon, but also the more civilized Sunday amusement of the museums as imperiling Sunday rest by secularizing the day. In La-Crosse, not long since, the Norwegians formed a Law and Order League to enforce the Sunday laws. They had lost their Sabbath rest, and gained nothing in return. They were simply doing seven days' work for six days' profits. Every act of the workingmen in secularizing the Sabbath for recreation, in the expressive words of another, "rivets the collar of Sunday labor more tightly around their necks." Christians tunneling from one side of the mountain for the glory of God, and workingmen tunneling from the other side for their own good, meet at the Fourth Commandment, which is found to be as closely related to the nature of man and the necessities of society as any other of the Ten Commandments (Wilbur F. Crafts, quoted by Peloubet).

Some hae meat that canna eat,
And some would eat that want it;
But we hae meat and we can eat,
So let the Lord be thankit.

— *Robert Burns.*

He "Satisfieth"

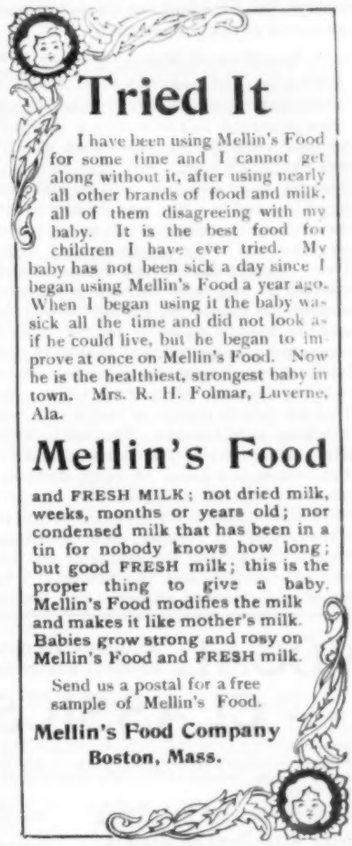
"FATHER, Thou openest Thine hand, and satisfiest the desire of every living thing."

How much there is in that word "satisfiest!" So many of our desires in this world are only partially gratified; so often there is a lack even in our hours of fulfillment after endeavor; so often the heart knows the bitterness of disappointment. But our Father in heaven never gives except royally. All He does is done in perfect kindness, and is perfectly accomplished. And the provision He makes is sufficient to satisfy every one, small and great, in His wide creation.

Yet we have poverty, we have suffering, and the cry of the world's sorrow and want is forever ascending to heaven. Why? We cannot answer the question. We know only that God knows and cares and hears His children's petitions, and that somewhere in His own time and way He will make the crooked things straight and the rough places plain. — *Christian Intelligencer.*

The Sunday School Religious

THE ultimate purpose of all Sunday-school teaching, as of all other parts of the work of the Sunday-school, is religious. The conversion of the pupil and his development in Christian character are the ends for which the Sunday-school exists, as they are the ends for which the Bible was given. These ends to be sought in the Sunday-school mainly are through instruction, and in particular through the teaching of the Bible. Mainly, we say, but not exclusively. The Sunday-school teacher is not simply a teacher. His religious influence on the pupil ought not to be limited, cannot be limited, to that which he brings to bear through the knowledge of the Bible which he imparts, or which the pupil under his instruction gains. He is, or ought to be, the friend and pastor of the pupil as well as his instructor. Whether he intend it or not, he will through his own character affect the character of his pupil. In a large proportion of cases certainly the teacher fails to make full use of his opportunity if he does not by conscious and direct effort seek to exert on his pupil a helpful religious influence. These propositions we have stated dogmatically, without argument, believing that they will be accepted by our readers generally. It is not these which we propose to discuss, but rather the question *how* the teacher can most effectively make his relation to the pupil, whether as instructor or as friend, most conducive to the pupil's religious development. — *Biblical World.*



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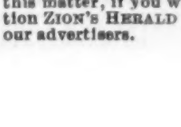
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Ralph Waldo Emerson. By Edward Everett Hale. Together with Two Early Essays of Emerson. Brown & Company: Boston. Price, $1.

This very handsome little volume contains Edward Everett Hale's paper on Emerson, read before the Brooklyn Institute, and two essays by Emerson, one on "The Character of Socrates," a Bowdoin prize dissertation of 1820, and another on "The Present State of Ethical Philosophy," also a Bowdoin prize dissertation (1821). It is doubted if any living man can present so just and comprehensive an estimate of Emerson as Edward Everett Hale. The student of Emerson will find in this characterization of "the sage of Concord" and in these two essays a splendid expression of this unique man.

God's Education of Man. By William DeWitt Hyde, President of Bowdoin College. Houghton, Mifflin & Co.: Boston and New York. Price, $1.25.

President Hyde — a strong, clear thinker — has presented to the public a number of excellent volumes, but this latest seems to us decidedly his best. Not that we can endorse its every sentence, but it is eminently suggestive and in a line very greatly needed. The book throbs with the life of the present day, takes up living questions that imperatively demand answer, and makes a manful endeavor to help solve current problems in thought. It points out the radical and far-reaching change which is taking place in theological conceptions, and furnishes a restatement of the old doctrines in harmony with the thought of modern times. New views are here in plenty, or rather new ways of looking at old truths. The book begins with this remark: "The current creed of Christendom is a chaos of contradictions." Somewhat further along we find this: "It is doubtless occasion for congratulation that all the systems of theology constructed previous to the general acceptance of the doctrine of evolution, and the universal diffusion of the results of historical and Biblical criticism, have had their day and ceased to be." These two sentences indicate the standpoint of the author, and show something of the task he attempts. Accepting the results of modern learning and progressive scholarship on the lines of Scriptural and scientific study, he sets forth the way in which we must now regard man's primitive innocence and early fall, the control of law, conversion by grace, vicarious sacrifice, justification, regeneration, and character through service. All will not accept his conclusions, but all who wish to keep in touch with the times will do well to examine them.

We regret his semi-apology for the dance and the theatre. He says they are "things altogether too good for the devil to monopolize;" but he suggests no way in which they can be taken out of the evil clutches which now hold them so firmly. He also declares that if Jesus were with us today, He "would be on friendly terms with the saloon keeper, though He would unsparingly denounce the abuses connected with his business." We do not believe He would be on any more friendly terms with the saloon-keeper than He was with the Pharisees. "By kindness and courtesy," says President Hyde, "we shall win them to the better way sooner than by contumely and vituperation." Perhaps so. But there are times when "contumely and vituperation" are in place, for Jesus certainly used them against the Pharisees, not so much with the hope of winning them as of warning the people against them and delivering the community from their depredations. It may be very well to say, "Condemn their actions, but appreciate their many good qualities." Nevertheless men and their habitual actions will be necessarily linked together in our thought, and when the latter are terribly detrimental to society it is very dangerous business to praise the former. Human nature is so constituted that it will not make fine distinctions. President Hyde says: "If the saloon-keeper strictly and conscientiously limited his sales to what is consistent with the health and efficiency of his patron and the proper support of his family, then his business would rank with other respectable forms of business, and he would be regarded by some people as a public benefactor." We do not see any call for toning down the natural and justifiable indignation of Christian people against both the saloon business and those who carry it on.

Poems by Keats and Shelley. Illustrated by Edmund H. Garrett. Little, Brown & Company: Boston.

This well-known publishing house has done the reading public a pleasing service in bringing out this dainty little volume containing the cream of the poetry of Keats and Shelley. The first half is devoted to Keats — "La Belle Sans Merci," "Isabella," "The Eve of St. Agnes," "Lamia;" and the other half to Shelley — "The Cloud," "To a Skylark," "Ode to the West Wind," "The Sensitive Plant," "The Witch of Atlas." The book is exquisitely illustrated by Mr. Garrett, bound in white and gold, and enclosed in a box, making a choice holiday gift.

Closet and Altar. A collection of meditations and prayers upon various themes and for special occasions suitable for individual use and for family worship. Boston: W. L. Greene & Company. Price, $1.

In the preface it is said: "This little volume, like every devotional book, finds its reason for existence in the eternal needs of the human soul. So long as there is a spirit in man it will require its proper food. And as life grows more intense, men and women who feel within them divine impulses and possibilities will betake themselves more frequently to fountains of refreshment and inspiration, and by meditating upon immortal words make themselves strong to do and patient to bear the will of God." In the winter of 1895 a department was instituted in the *Congregationalist* entitled "Closet and Altar." It contained prose and poetical excerpts, and a brief prayer. This unusually inspiring book of devotion has been compiled from that department.

A Confident Tomorrow. By Brander Matthews. Harper & Brothers: New York and London. Price, $1.50.

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is bought by the *Upper Ten*. Of course we have a charming love story running through the book, which ends very happily for Esther Dircks and Frank Sartain, but poor "Johnny" is left to console her father. It is very evident that the author is writing of a society and city with which he is thoroughly familiar. There is a vague resemblance in plot to Charles Dudley Warner's last book, "That Fortune;" but just as truly as Mr. Warner has kept the old school flavor, so surely has Mr. Matthews struck the modern note.

Wild Flowers from Palestine. Gathered and Pressed by Rev. Harvey B Greene, M. D. Introduction by Hon. Selah Merrill, D. D., LL. D. Dumas & Co.: Lowell. Price, $1.

This book contains seventeen pressed flowers, eleven of them being referred to in the Scriptures. Dr. Selah Merrill, in his happy introduction, says: "Palestine is a land of ruins, but the flowers of its fields are as beautiful as when they were looked upon by the Master Himself." The author, who has a passionate love for flowers, has visited Palestine three times solely for the purpose of studying its floral wealth and of gathering specimens by which the variety and beauty of that wealth could be illustrated.

The Holy Family. A Christmas Meditation. By Amory H. Bradford. Fords, Howard & Hulbert: New York. Price, 50 cents.

The most beautiful painting in the National Gallery in London is esteemed by many to be Murillo's "Holy Family." A year or two since Dr. Bradford published a Christmas meditation on "The Sistine Madonna" of Dresden. He has now given his friends a somewhat similar collection of thoughts on this other famous picture. The little brochure is enriched by two photo-reproductions of the painting and by a number of poems — Mrs. Browning's "The Virgin Mary to the Child Jesus," George Macdonald's "Mother's Hymn," and a translation of Karl Spitta's "O Happy House." The total result is every way attractive and profitable.

Wee Lucy's Secret. By Sophie May. Lee & Shepard: Boston. Price, 75 cents.

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Under Otis in the Philippines. By Edward Stratemeyer. Lee & Shepard: Boston. Price, $1.25.

"Under Otis in the Philippines" is the fourth in the "Old Glory Series," the other volumes being "Under Dewey at Manila," "A Young Volunteer in Cuba," and "Fighting in Cuban Waters." Ben and Larry Russell, whose acquaintance the reader has already made, take prominent places in this story. Starting from New York harbor, they reach Manila by way of the Suez Canal, and participate in the defence of that city and the capture of Caloocan, Malabon and Polo, the narrative closing with the fall of Malolos. Historical accuracy is aimed at in all the books of this series, and they deserve a wide reading.

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Magazines

— The *Magazine of Art* for November gives as a frontispiece a curious colored plate representing "The Prodigal Son," from a Chinese artist's point of view. In connection with this appears an interesting illustrated article by Charles E. Benham upon "Bible Pictures by a Chinese Artist." Mrs. Russell Barrington shows us "Lord Leighton's House, and What it Contains." By Octave Uzanne the reader is introduced to "Albert Robida: Illustrator, Engraver, Etcher, Lithographer and Writer;" his portrait and eleven illustrations of his work being given. It is a choice number of this unsurpassed art monthly. (Cassell & Co., Limited: 7 and 9 West 18th St., New York.)

— With such attractions as "The Old Folks at Home in New England," "Finances of Our Wars," by Secretary Gage, "Coaching as a Sport," "Among the Boers," stories by Stephen Crane and Katharine Tynan, besides a store of other good things, *Frank Leslie's Monthly* for November is sure to be "popular." (Frank Leslie Publishing House: 141-143 Fifth Ave., New York.)

— The *Photo Era* for November is extremely attractive both as to its new cover and contents. The frontispiece, "A Modern Sappho," is a very successful head study by H. H. Pierce, of Providence. There is an appreciative article by the editor, Thomas Harrison Cummings, on Mr. Pierce's work shown at the late Photographic Convention held at Boston. "How to Form a Camera Club" contains some excellent suggestions on this subject by Joseph Prince Loud, president of the Boston Camera Club. "Photographing Statuary," by Edwin P. Wells, presents some excellent examples of this new line of camera work. The departments are well edited, and the November issue is a step in advance of the usual high standard set by this progressive periodical. (Photo Era Publishing Co.: Boston, Mass.)

— The November *St. Nicholas* begins a new volume, and is an issue full of varied interest. The announcement is made of the "St. Nicholas League," giving its motto, "Live to Learn and Learn to Live," its conditions of membership, and the prizes it offers in competition. "For the Sake of a Horse," "A Little Girl's Glimpse of Tennyson," "A Bird Talk," "Our Miniature Navy," "General Tom Thumb," "The Monkeys in Amber," afford a peep at the rich table of contents this month. Short stories, verses and pictures abound, as usual. (Century Co.: New York.)

— The November number of the *Methodist Magazine and Review* contains six illustrated articles. Among those of special interest is a graphic account of the Boers and their stormy history, by Rev. J. T. Pitcher; a beautiful tribute of personal recollections of "Queen Margherita of Italy," by Mrs. M. E. Lauder; "Methodism at Gibraltar," by R. W. Allan. Dr. Ross has a strong article on "The Old Testament Under Fire." Several stories, the World's Progress, etc., complete an admirable number. (William Briggs: Toronto.)

— The *Forum* for November contains a number of articles of world-wide interest. Puerto Rico, Spain, Finland, France, China and America are touched upon by articles representing each country. Among the thirteen contributions of vital interest may be found: "How Shall Puerto Rico be Governed?" by Hon. H. K. Carroll, special U. S. Commissioner to Puerto Rico. Hon. J. L. M. Curry, former U. S. Minister to Spain, gives many pungent points on "Spain, Living or Dying?" "The Finnish Question" is discussed in a masterly way by Prof. Rudolf Eucken, of the University of Jena, the leading spirit of the Finnish movement in Germany. Jacob Schoenhof shows, by historical facts, "What the World Owes to France." "Civil Service by Special Training," by Hoffman Atkinson, sheds new light upon an important subject. Prof. William P. Trent, of the University of the South, writes in his most entertaining style an article on "Mr. McCarthy's Reminiscences." (Forum Publishing Co.: New York.)

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The General Missionary Committee

[Continued from page 1488]

to visit the island. He said the people were different from the Cubans; they seemed ready to welcome any form of religious teaching, especially from Americans. He thought we ought to establish two missions — one at Ponce, and the other at San Juan. The people of course are Catholics, but many of them, as Father Sherman has said, have no religion at all. He said it was also reported that Father Sherman had said that what they especially needed in Porto Rico was a good batch of Methodist preachers. He agreed with the Jesuit father in this opinion. If in connection with the two missions mentioned, the Woman's Home Missionary Society should establish schools for girls, he thought the work would be very promising. A Cuban whom he had met, who was going back to Havana, in answer to a question he asked him, said that he thought if the Methodist Episcopal Church should go into the island, it could take the country; but he himself was not convinced that it would be wise to enter Cuba.

Hon. H. K. Carroll made quite an extensive address, on invitation of the Committee, on the subject of Porto Rico. He said he had circumnavigated the island, crossed it four times, and visited every considerable city in it. He had gone as an officer of the United States, but could not help seeing things as an American citizen and as a Methodist. The Roman Church is practically prostrate. It had always been supported by the Government, and the people know nothing about giving to the church. While the church buildings are prominently located and are imposing structures, they are not costly buildings. The Porto Ricans have not been in the habit of leaving money to the church except for masses. The priests, many of whom came from Spain, returned in large numbers when their support was cut off, and Father Sherman had said to him that it would be a good thing if every one of them could go back to Spain. Very few of them are there now. The population of the island is about 900 000, of which 65 per cent. are white, about 9 per cent. West Indian negroes, and the balance are mixed. The majority of the people live not in the cities but in the country, and hardly know what the Catholic Church is. They are too far away from the towns to attend the services. He said he had attended the great Cathedral in San Juan on several Sundays and found only sixty or seventy people present at the morning services. The Spanish priests always had a contempt for the islanders, and the islanders hated the priests. He found that all classes were glad that the Americans had come to Porto Rico. They welcome especially our promises of common school education. Their own schools are rather superficial, and do not teach the children much that is practical. While they know something of astronomy and geometry, they are deficient in geography and arithmetic. There are no buildings for public school purposes. They want American institutions, and have asked for a territorial government. While they have fallen away from the church, it is because of the character of the administration of the church, and not because they are atheists. Considering the character of many of the priests, it is a credit to the morality of the people that they stand as well as they do. The people are to be pitied, as they are hard-working and industrious. They need a certain amount of social enjoyment, but do not seem to know how to take rational amusement. The only amusements they have are the ball, held Sunday evenings, and the cock-fight, held on Sunday afternoon. He thought the people would be willing to buy tracts and New Testaments if they were offered for sale, and he had noted that there was quite a large attendance at San Juan in the theatre where Bishop Ninde preached on one occasion. He thought that if we went in to Porto Rico there was no use of putting in a little money and beginning in a quiet way. We ought to build a church in San Juan, as there was no suitable building there, putting up a comfortable, cheerful edifice, and installing our services with our Spanish Hymnal and plenty of good music. Whether we have great results or not, it is our duty to go there, for that is part of the United States. Where the American flag is, there Methodism ought to be. He hoped we would go to Porto Rico right away, go there strongly to stay and to do the Lord's work.

Bishop Ninde spoke of the love manifested by the Porto Ricans for the United States, and said they did not wish to be called Porto Ricans, but Americans. In answer to a question as to the large percentage of illegitimacy among the Porto Rican children, Mr. Carroll said that it was because of the obstacles thrown in the way, the cost, etc., of marriage and of the documents which must be obtained before marriage could be consummated. Dr. Leonard said that the Woman's Home Missionary Society have arranged to send two deaconesses to Porto Rico just as soon as our Missionary Society goes there. He also said he thought the Church Extension Society was ready to take some action relative to building churches as soon as we had established work there. He said he had a letter from Gen. Henry in which he recommended the Secretary of War to set apart a plot of ground on which to build a Methodist church. He said we already have $4,000 or nearly that much in the treasury to begin work there, and he moved to add enough from the Society's funds to make the appropriation $6,000. This amount was appropriated, including $3,331 in the hands of the treasurer as a special gift for work in Porto Rico.

When this vote was concluded, Bishop McCabe led the Committee and the audience in singing "My country, 'tis of Thee." At the conclusion of the verse Dr. Buckley asked: "Will the chair kindly name such of our fathers as died in Porto Rico?"

Dr. Stuart moved that it be the sense of this Committee that the Board of Managers of the Church Extension Society should appropriate a reasonable amount for the purpose of building at least two churches in Porto Rico. Dr. Buckley thought that this ought not to be done, and offered as a substitute a resolution to the effect that we recommend to the Board of Managers of the Missionary Society, as soon as information is communicated to them as to the need of a church, and preparation for it is made in harmony with their law, to make a formal application to the Board of Church Extension that a sum may be granted for the building of the church. Dr. Stuart accepted the amendment, and the resolution offered by Dr. Buckley was adopted.

Bishop Mallalieu presented a resolution of appreciation of the work of the American Bible Society, recommending it as an assistant to our missionary work. The Chinese work in Oregon, which had been passed, was then taken up and $1,183 was appropriated.

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Bishop Bowman presided at the afternoon session, and the devotional exercises were conducted by Dr. R. T. Miller.

On Dr. Chaffee's motion, the appropriation to the Western Swedish work was reconsidered, and $500 was added and the appropriation made $5,000.

To the Bohemian and Hungarian work in the Baltimore Conference $1,000 was granted.

To the Italian work in Cincinnati $400 was appropriated with a recommendation to the committee on cities of $400 more.

Bishop Walden spoke of a visit he had made to the great Hungarian Sunday-school in Cleveland, Ohio. He said this work was worthy of all the support that could be given it. In answer to a question by Bishop Merrill, Dr. Stuart stated that while this work was among Hungarians, Germans and others, it was mostly conducted in the English language. They had preaching in the morning in Bohemian, and there were about 130 members of the church. He spoke of a picnic recently given by the Sunday-school at which there were 2,200 of these people. They are trying to make American Christians of them. $2,500 was appropriated.

Japanese work in California was then considered, and Bishop Ninde said that this was one of the most flourishing missions among the foreign classes that we have. They desire an advance of $625 for the Hawaiian Islands, and also an increase for work on the coast. $7,000 was appropriated.

Gen. Rusling moved to give $2,000 to the work in Honolulu, and said we want more money there because the Stars and Stripes have been set up and there is more work to be done. Dr. Thompson said that fifty thousand Japanese are in Honolulu, and it needed more money. Bishop Goodsell said that on the plantations where many Japanese are employed, they welcome the preaching of the Gospel, but their employers object, and so young men from the California mission work as laborers on these plantations and thus get an opportunity to do religious work. $2,000 was granted.

Resuming consideration of Bohemian and Hungarian work, $1,800 was appropriated to the Pittsburg Conference. Dr. Jackson said that there were about 90,000 Bohemians in Chicago. Our church there has 200 members. There are four or five missionaries, and they are trying to get money enough to build a church. The work is conducted in the Bohemian language. $3,600 was appropriated.

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Dr. Jackson also represented the work in upper Iowa, and an appropriation of $600 was made.

To the Italian work in Buffalo in the Genesee Conference, $600 was appropriated; to the Italian work in Louisiana Conference, covering work in New Orleans, $1,200; to the Italian work in New England, $1 676; to the Italian work in New York, $4,500. The Italian work in Philadelphia was next taken up, and Mr. Scott said that the mission asked for $3,500. There are 83 members, 45 probationers, and 65 Sunday-school scholars. They have to pay as rent $680 a year. He would ask, though, for only $2,956. Dr. Buckley said that all these missions were failing to justify our reasonable expectations. This mission, he said, had not grown any in numbers for years. $2 956 was appropriated. To the Italian work in the Rock River Conference $1,500 was appropriated. To the appropriation for Italian work in Cincinnati $400 was added. On Dr. Pierce's motion, $300 was added to the amount appropriated for Italian work in the Tennessee Conference. The appropriation to the Italian work in Louisiana was reconsidered, and was finally made $1 350.

Dr. Upham moved a vote of thanks to President McKinley for the reception tendered the Committee, and this motion was carried by a rising vote. Dr. Buckley moved that Dr. Upham, Bishop Bowman, and Gen. Rusling be appointed a committee to prepare the minute and present the same to the President in person, and this motion prevailed.

SATURDAY

Bishop Merrill occupied the chair at the morning session, and the devotional exercises were conducted by Dr. Sanford. Having spent two days on the Home field, the

Foreign Work

was now taken up, according to the rule of the Committee, and the work in the Philippines was considered.

Dr. Leonard thought a large appropriation to this field would not be needed. He thought a large part of the necessary amount could be collected on the field, especially as there is now a Methodist Episcopal Church organized there. Chaplain Stull, who had been serving in the Philippines and was pastor of the church there, had paid over a sum received as a missionary collection for this work. He believed $1,000 would be enough. Bishop McCabe thought it ought to be $2,000.

Bishop Thoburn then addressed the Committee at some length, detailing his experiences in this field. He said: "The situation is a difficult one. The whole thing came upon us with a rush. I maintained that under the action of the General Conference these islands are a part of the Malaysian Mission Conference. I established an appointment there in connection with the Singapore District. The action of this Committee last year did not seem to warrant this view, and I was anxious not to do anything contrary to your views. A missionary had also come from the Pacific coast, and that added to the embarrassment. I was instructed from the office at New York to go and examine the situation, but not to commit the Society to anything until I had further instructions, and to report. I spent two weeks only in the island. I found that an Episcopal and also a Roman Catholic had begun work there among the English-speaking people. I held service on two Sundays in the theatre. While we were holding service the military fired rifle balls from the top of the building. About one hundred and fifty attended the services, half of whom were Filipinos. The collection amounted to $94, and at the services since has averaged about $24. I persuaded a gentleman and his wife to establish an institute such as we have in India in the seaport towns — a kind of coffee and lodging house as a refuge for soldiers and sailors, where they would not be subject to the temptations of a heathen city. I also laid plans for school work. I asked Chaplain Stull to take charge of the preaching, which he did until his recall. They have secured a house and have been paying their way ever since. A school has been started among the Chinese. This school is already paying its expenses, and I have no doubt that we can build up a great school among the Chinese and others. We have a very good opening there. Already there are 83 members in the church. The presiding elder at Singapore has sent a missionary up to preach to them and enroll them as a class. These are all natives. Among them they have developed already two preachers, one of whom preaches in Tagalo, which is the language of the people who are fighting us. People in whose opinion I have great confidence write to me that the outlook is most encouraging. It has not been my experience that we have had most success by building a church first, but I have found that I have succeeded best when I got the soldiers first and then built the barracks. I want you to recognize the Philippine Islands as belonging to the Malaysian Conference and allow us to attach it to Singapore. At the end of a year I expect to have a Philippine District there, and at the end of four years a Philippine Conference. I would like you to give us $2,000 in cash and a conditional appropriation of four or five thousand more as a part of the twentieth century fund."

Dr. Buckley said that he had had a talk with Chaplain Stull, who thought it would be best to put the mission under the charge of the resident or located Bishop of our church, answering to the position filled now by Bishop Cranston, on account of the fact that this place is only three days from Hong Kong, and it would take two weeks to come from Singapore; but he thought, from Bishop Thoburn's statement, that it should be held as he proposes, and be connected with the Singapore Mission. In answer to a question asked by Dr. Buckley as to how frequently he could visit the islands, Bishop Thoburn said that he had written to a shipping company in London and suggested that they put on a line of steamers from Calcutta to Manila by way of Singapore. They had written back saying that they had ordered their agent to do so, and thanking him for the suggestion, and the Bishop said he expected soon to have a pass over that line. He said further that the voyage from Hong Kong was very unpleasant.

The motion to appropriate $2,000 to the Philippine work and connect it with the Malaysian appropriations, was carried.

Dr. Goucher moved a conditional appropriation of $5,000, including what is now in the treasury for this purpose, and it passed.

Dr. Baldwin rose to a matter of privilege and read the following resolution, which was adopted by a rising vote: "The General Missionary Committee takes this opportunity to present its most hearty congratulations to the Hon. John French on the 85th anniversary of his birth. We express our delight that in vigorous health he is able to be with us and to participate in our deliberations; and we pray that his useful life may be prolonged for years to come." Mr. French said: "This is more than I expected. If the record is true, the statement is correct as to my age. This is my 85th birthday." Bishop Bowman said: "You are ahead of me." Mr. French replied: "I don't know how old you are;" and Bishop Bowman answered: "Eighty-two and a little over." Mr. French then said: "If the record is correct, that is my time of life, and I have no reason to doubt the record. I am very thankful to you, my brethren and fathers. When a boy, a stranger among strangers, it was my privilege to become a seeker for mercy in 1833. From that time I have been trying to do the best I could in the church which I then chose for my church life. I have been associated with you in these meetings for many years in different cities and States, and now I come to you it may be for the last time. I did not expect this, and I feel embarrassed; but I am very thankful to be with you today, and trust, if it please God that I live longer, it may be for His glory and the service of the church which I love so dearly. I have been associated with one church for forty-two years, and while I do not wish to say what position I occupy there — others may know it — I have been active, I think, so far as I could be; and I trust some good has been done by my life in that church. But while I have been so interested in that church, I have not forgotten the general church — the Methodist Episcopal Church. I have loved it from my boyhood, and do today, and I am thankful to God that I am a member of that church."

Dr. Buckley stated that Mr. French is the treasurer of the Methodist Hospital at Brooklyn, chairman of the building committee, and on its executive board, and further that he is the only man who ever erected a public building in the city of Brooklyn for the amount appropriated, as the result of which he was called "Honest John French."

The Committee passed a resolution offered by Dr. Goucher endorsing and recommending the Students' Missionary movement, and asking that the Board of Managers of the Missionary Society should take this work into consideration and make such provision as will strengthen and enlarge it.

The Malaysian Mission was then taken up. Dr. Leonard stated that $15 503 was asked for, and the committee at New York recommended $12 000, with $1,500 for property. Bishop Thoburn said he recognized that they had not the money to give $12 000, but that if $10,500 could be given he would feel grateful. He said the government had offered valuable property on condition of our erecting a church there, but he did not see how this could be done, as the Committee had not the money to give. $10,500 was appropriated.

On Dr. Baldwin's motion, Southern Asia

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was then taken up, and the work in India considered. Bishop Thoburn said that they were on the eve of a great famine, the greatest of the century. The rains have failed for the summer season. Throughout large sections of central and northern India it is now too late, even if rain came, to enable them to sow winter crops. While you cannot vote money to feed the hungry, yet you must consider that we have preachers with families who are living on $30 a year; and what must it be when suddenly the price of living is doubled! We have forever passed the time there when we have to search for people to be Christians. There are loud calls from the various parts of India for the Gospel. He said he felt sorry that any one should talk about the large salaries paid to the missionaries in India and the great amount of money expended there. The societies that you mention that do not receive more money than is received by India, are not working for the same objects. It is as if you should say that one man gets a great deal more oil than another man does of molasses. We have three thousand orphans in the orphanages in India, and probably more. If you were to allow five cents a day for each orphan, that would make $54 000 a year. You leave that all out of the account when you talk about comparing what we are doing with what the societies here do. That $54 000 is more than one-third of all that this Committee gives to the Conferences of India. I have made a comparison with the other great mission in India, that of the Church of England, and we are doing with $142,000 what it costs them $500,000 to do. We began to take funds from this Committee in India very unwillingly. I prophesied at the time that it would not be long before we would need $350 000 a year, and that has come true. The questions to be asked are: Is the work there or not? Are we doing what we say, or not? Are we working fifty per cent. cheaper than any other mission in India, or not? And if we are doing a great work and at a moderate cost, do not try to persuade the world that we are doing it at an enormous cost.

Bishop Fowler said that we had used up nearly all our surplus, and yet there was great need of an additional appropriation to the mission to Italy. They were also in great distress in Korea. Four important men were cut of that field whose places must be taken or the work be damaged. Bishop Thoburn's success in his field had convinced him that we ought to have a man who would devote himself exclusively to these other fields. He did not mean to criticise India, for he thought it the greatest success we have in the church; but we could not give an advance to India and yet do justice to the other field. He moved to set apart for India its pro rata share of the amount left to be distributed, and allow Bishop Thoburn to say where he would rather have it go. This motion prevailed, as did another made by Secretary Leonard to add himself and Dr. Goucher as a committee to distribute this money.

(Concluded next week.)

Notes

— Foundry is a historic name in Methodism, reaching back to John Wesley's first church in London in 1739. The church in Washington in which the Committee met is said to have a double reason for its name. The owner of a foundry during the war of 1812, grateful for the fact that it had not been destroyed by the British, built a church as a thank-offering, which was called the Foundry. The old structure, long ago passed away, has been replaced by the present edifice, with a spacious audience-room having galleries on all sides. President Hayes worshiped in this church when he occupied the White House, and Mrs. Hayes made herself especially useful and helpful there. Rev. Lucien Clark, D. D., is the successful pastor of the church, succeeding Rev. O. A. Brown, D. D., so well known in New England. One of the most popular pastors of this church was Rev. George Elliott, now of Pottsville, Pa.

— Bishop Merrill, in speaking of new work, said that "we have lost the art of opening up a new field unless there is a generous missionary appropriation behind it."

— Rev. Hugh Johnston, D. D., of First Church, Baltimore, our excellent Baltimore-Washington correspondent, recently pastor of the Metropolitan Church in the latter city, felt quite at home in attending the sessions.

— Rev. John J. Hill, of Sewickley, Pa., the skilled and highly-appreciated stenographer, reported the proceedings, as he has for so many years, for the Methodist press generally.

— The following representatives of the Methodist press were present: Dr. Kelley of the *Methodist Review*, Drs. Buckley and Herben of the New York *Christian Advocate*, Dr. Moore of the *Western*, Dr. Edwards of the *Northwestern*, Dr. Smith of the *Pittsburg*, Dr. Young of the *Central*, Dr. Golder of the *Christliche Apologete*, Dr. Scott of the *Southwestern*, Dr. Smith of the *Gospel in All Lands*, Dr. Cooke of the *Methodist Advocate-Journal*, Dr. Thomas of the *Philadelphia Methodist*, and Dr. J. T. Gracey of the *Northern*. Dr. T. B. Neely reported for the *Philadelphia Press*, doing his work with characteristic ability.

— Secretaries Hamilton and Mason of the Freedmen's Aid Society received a warm greeting from many friends.

— All the Bishops were in attendance except Bishops Foster, Foss and Cranston.

— John French, of Hanson Place Church, Brooklyn, was a representative of the Board of Managers. He has belonged to the Missionary Board since 1860, and was eighty-five years old on the 18th of November. He is one of our laymen, perennially young, whom it is refreshing always to meet.

— It was often necessary for Treasurer Eaton to recall the body to itself by the exhibition of hard and convincing figures showing that too generous appropriations to

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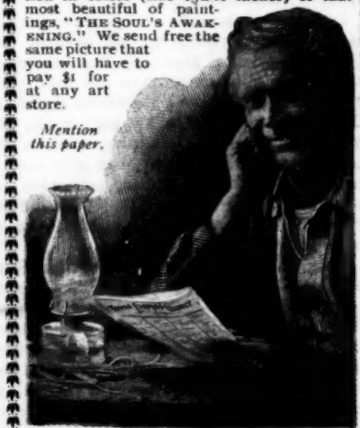

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ome fields must inevitably rob others and thereby work great hardships.

— Rev. Drs. William Burt of Italy, A. H. Lucas of Pittsburg, and Paul Curnick and H. C. Weakley of Cincinnati, were interested listeners to the proceedings.

— It was refreshing to look Bishop Warren in the face and feel that the assurances of restored health, already received, were well founded.

— There were less than fifty people present when the session opened at 9 o'clock on Thursday morning, but when it adjourned at noon there were more than two hundred.

— A reception was tendered to the members of the Committee by the local Methodist Episcopal churches, at Foundry Church, Wednesday night. The church was crowded to its utmost capacity, and the program was quite extensive. Bishop Hurst presided during the evening, and the first speaker was Presiding Elder L. B. Wilson, who made the address of welcome. He was succeeded by Mr. G. W. F. Swartzell, who made a few happy remarks along the same line. Responses were made for the Bishops by Bishop McCabe. The *Post*, in referring to his address, says: "He is the same old 'chaplain' who is so dear to Methodists all over the world. In his vigorous and original manner he gave a rapid review of Methodism and what it had accomplished. He said that he wanted soon a union of all the branches of Methodism, and especially those in the United States. He also made a strong plea for pushing the work on the American University, the project in which Bishop Hurst has so largely interested himself. He said that he expected to see the day when the institution would have 5 000 students in attendance. At the close of his remarks he was requested to sing the 'Battle Hymn of the Republic' in his characteristic style. This he did, and the audience joined in the chorus." Dr. W. T. Smith responded for the missionary secretaries, Dr. J. F. Cauffiel for the district representatives, and Dr. S. F. Upham for the Missionary Board.

— The New England contingent at the meeting was small. Hon. Alden Speare, who has been present for many years, and has taken an active and helpful part in the deliberations, asked to be excused from attendance this year. Rev. C. S. Nutter, D. D., of St. Albans, Vt., is the representative of the First Conference District. Dr. S. F. Upham of the New England Conference represented the Board of Managers. Rev. Dr. Daniel Dorchester, of Christ Church, Pittsburg, and Dr. W. I. Haven were interested listeners to the proceedings. Mr. and Mrs. J. D. Flint and daughter, of Fall River, were present; also Rev. W. J. Thompson, of Newtonville. Rev. E. W. Caswell, D. D., of Middletown, Del., formerly of Trinity Church, Norwich, Conn., watched the deliberations for several days.

— Washington Methodism showed itself delightfully and generously hospitable to the General Committee and all visitors. The editor expresses a sense of grateful obligation for many kindnesses, especially from Bishop Hurst and Rev. Drs. L. B. Wilson and J. F. Heisse.

— Rev. Dr. Lewis Curts, senior agent of the Western Book Concern, and assistant treasurer of the Missionary Society, was present and participated in the deliberations.

— At the White House reception Dr. Homer Eaton stepped up to Admiral Dewey, and with honest pride introduced himself as a brother Vermonter. The Admiral gave him a fraternal greeting and at once introduced him to Mrs. Dewey, saying, "Look at him; he looks like a Vermonter." Those who recall the tall and manly form of Dr. Eaton will appreciate the happy *bon mot* of the Admiral.

— Secretary McDowell of the Board of Education was present, and received a hearty welcome from the ministerial brethren.

— Rev. C. M. Boswell, D. D., of Philadelphia, whose addresses at Boston on city evangelization made so profound an impression, and Rev. R. H. Rast, D. D., presiding elder of Cincinnati District, were present.

— Mass missionary meetings were held at four of the leading Methodist churches on Friday evening, the 17th, addressed by the Bishops, missionary secretaries, and returned missionaries. There was no session of the Committee on Saturday afternoon, a large delegation visiting the site of the American University, upon the invitation of Bishop Hurst. On Sunday the churches were unusually well attended, the pulpits being supplied from the General Committee. At the morning service Bishop Thoburn preached at Metropolitan, Dr. J. M. Buckley at Foundry, Bishops Warren at Hamline, McCabe at Wesley Chapel, Ninde at Grace, Joyce at McKendree, Vincent at Waugh, Mallalieu at Douglass, Merrill at Union, Goodsell at St. Paul's, and Walden at North Capitol.

— We were not a little gratified to hear Bishop Ninde say — as was expected — that as a result of personal study of the situation in Cuba, he did not deem it advisable for the Methodist Episcopal Church to open work there; it should be left to our sister church, which, he felt, was able to fulfill the obligation resting upon Methodism.

— No man in the Committee seized the salient points in the discussions and presented them with such tremendous and convincing force as Bishop Fowler.

— John S. McLean of New York made an earnest and forceful appeal for the Swedish work in New England when this appropriation was under consideration.

— The first address of thrilling interest was made by Dr. H. K. Carroll upon Porto Rico at 11 o'clock Friday. The substance of the address will be found in the report of the proceedings for that forenoon.

— The editor of this paper was privileged to have for elbow companions at the same table Dr. Moore of the *Western* and Dr. Scott of the *Southwestern*. If there be a more congenial, neighborly brother in our editorial craft than Dr. Moore, the writer

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has never met him. He has hosts of friends — and the number is rapidly increasing — who believe that nothing in the gift of the General Conference is too good for him. Dr. Scott is also a very genial and companionable brother. He has made a splendid record as editor of the *Southwestern*, constantly improving his paper and bringing it up to date. He is well-balanced, a hard worker, and optimistic for his race.

— No one who attended the meeting at Providence last year, will ever forget the addresses on India which were delivered by Bishop Foss and Dr. J. F. Goucher. They had just returned from their visit to that wonderful field, and both spoke with the afflatus of the Holy Spirit upon them. The people heard as if listening to a new apocalypse. There has been nothing like it during the first four days of the present session.

— The pathos of the work of this General Missionary Committee is felt in its inability to respond adequately to the Macedonian cry that is heard from so many fields, saying, "Come over and help us." If the whole church could hear these urgent appeals for funds, there certainly would be more generous giving to the supreme cause of missions. It is impossible not to feel that we are but playing with this Christian enterprise of a world's salvation.

— We observe, with profound regret, that Bishop Merrill seems to have aged since we last saw him. He speaks as clearly and logically as ever, but in face, form and step he is older.

— There is no man in the Board of Bishops who better understands all phases of our mission work than Bishop Walden. He is an indefatigable, faithful and especially unselfish servant of the church. His usefulness is manifest to all men.

— Bishop Mallalieu heartily and earnestly supported Dr. Nutter in presenting the interests of New England, as did also Dr. S. F. Upham.

— Rev. A. J. Nast, D. D., of the *Christliche Apologete*, was unable to be present, being in New Mexico with his only son, twenty-two years of age, seeking relief from dangerous pulmonary trouble. Many friends of Dr. Nast will tenderly pray that this eager quest for health will be crowned with early success.

— General J. F. Rusling, of the Board of Managers, is one of our honorable laymen, but in opposing strongly, as he did, the appropriation to our splendid Swedish work in New England, he showed marked misapprehension of the condition and needs of New England Methodism. "Let New England, with her wealth and culture," he said, with almost a sneer, "take care of her foreign population." That is a remark often made, but not by Methodists who understand the situation. Methodists in New England are not responsible for the fact that they are so overrun and swamped by foreign peoples. There may be "wealth and culture" in New England, but Methodists here have neither possessed the former nor been unreasonably puffed up by the latter. Before General Rusling discusses this subject again, we invite him to come to New England and study the real situation; and if he will come, we assure him of a cordial welcome.

CONVENTION EXTRAORDINARY

REV. CHARLES A. LITTLEFIELD.

SEVEN years ago two lone secretaries left the Old Colony railway station to hold the first "district" Sunday-school convention ever held in Massachusetts under the direction of the State Association. A quiet but devout business man of Boston went to the station to bid them good-bye and God-speed, and then returned to his office to make it a closet of prayer. Seven years have since passed, and last week the whole State was assembled in Tremont Temple for a three days' convention in the interest of Sunday-school work. Seven years ago there were but few people who either understood, or sympathized with, the work proposed. Now, business men, teachers, public school superintendents, mayors, judges, lawyers, clergymen, and even the Governor-elect of our commonwealth, are enthusiastic supporters of it. It is an era of quickened interest, of clearer comprehension, and of marked progress in Sunday-school work. Probably the past ten years have done more for successful Sunday-school effort in this State than any preceding fifty.

Up to ten years ago the effort for our Sunday-schools had been almost entirely denominational. Denominations had organized schools, had equipped them with the usual denominational supplies, and then had left them there. They could not afford, as separate denominations, to send helpers to every church and Sunday-school with new and needed suggestions and inspiration. But an interdenominational organization could supply just this lack. And that is just what the Massachusetts Sunday-school Association has taken upon itself to do. It organizes no new schools, publishes no school supplies. It takes up the work just where the denomination leaves it, at the point from which the interests of all schools are common, and from that point attempts to carry it on to the highest grade of excellence.

Ten years ago nearly every rural school of the State was working along antiquated lines of Sunday-school effort. Today there is not a rural school in the State but has had the opportunity of knowing the best things employed in the best schools of the country. Experts of rare quality have visited these schools, bringing to them both knowledge and inspiration. We are glad to note that able representatives of our own denomination have borne, for us, an honorable part in this advance. Our representatives in the field, on the platform, and in the official management of the Association, have done honor to us and credit to themselves.

To give anything like a detailed review of the Tremont Temple convention is not possible. From its platform addresses to its conferences it touched upon every phase of the work from the International Lesson committee to the minutest detail of Sunday-school government and teaching. But the practical scope of the convention was suggestively outlined in the caption to the program: "The School: organized, conducted. The Book: beloved, believed, taught. The Teacher: prepared, encouraged. The Result: to the church, to the community." The treatment of such themes as these by such men as Drs. Dunning, Cadman, Lorimer, Chapman, John Potts, Schauffler, Plumb, Blackall, Spaulding, by Judge Hitchcock and Marion Lawrence, and by such women as Mrs. Kennedy, Mrs. Beard, Miss Koch, Mrs. Stebbins, and Miss Vella, is a liberal education in Sunday school work. In bringing such an array of speakers to the

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"They are always complaining and taking medicine. I determined to give them Postum Food Coffee instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoons to the pint of water, and let it boil twenty minutes, stirring down occasionally.

"Before the meal was half over, each one passed up the cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup and inquired as to the brand of coffee I used. I didn't answer her question just then, for I had heard her say a while before that she didn't like Postum Food Coffee unless it was more than half old-fashioned coffee.

"After breakfast I told her that the coffee she liked so well at breakfast was pure Postum Food Coffee, and the reason she liked it was because it was properly made, that is, it was boiled long enough to bring out the flavor. I have been brought up from a nervous, wretched invalid, to a fine condition of physical health by leaving off coffee and using Postum Food Coffee.

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platform the convention permanently enriched the Sunday-school literature of the State.

No one could sit through the sessions and not feel that the progress of the Sunday-school idea has been a great, historical movement in the modern church. Beginning with Robert Raikes, it has increased in energy and volume until its momentum is now almost irresistible. It is, perhaps, now the most stimulating and hopeful branch of the Christian Church.

Another thing that must command the attention of even the most indifferent is that, at the present time, eighty per cent. of the accessions to the church membership is from the Sunday-school. In the Baptist Church in this State it is as high as ninety-three. This one fact is enough to justify the demand of the convention that the utmost care and thought should be given to the increased efficiency of our schools. Neglect is incompetence and failure.

Nor does it appear that any school that would do its best work can neglect such helpful adjuncts as the thorough grading of the school, the home department, normal training for its teachers, and teachers' meetings. As well might the public schools neglect modern methods and hope for success. These, in some measure, are simply indispensable to the best work.

And then, again, it must have been impressed by the convention that, whatever attitude pastors have taken towards Sunday-school work hitherto, henceforth their relation to it must be sympathetic, intelligent, co-operative. Nothing less can meet the demand of the times. In the Sunday-school they may realize the best hopes of all their preaching. The causes of education, of temperance, of social order, of spiritual supremacy, have their roots in the Sunday-school as nowhere else. He who sows the seed from the pulpit, but neglects to cultivate it in the Sunday-school, is the man who will not be in demand in the near future. That preparation for the ministry that neglects this fruitful field of increase is faulty, and to that extent doomed to failure.

A suggestive feature of the convention was that of a conference of college men and women, held at the University on Thursday. A somewhat careful review of the State shows with what unanimity and force college-bred men are interested in Sunday-school work. About a hundred assembled in the two hours' conference. All over the State trained men and women are giving their ripest knowledge and best thought to the Sunday-school work. It is a good omen for the work and a noble tribute to the quality and character of these workers.

The Tremont Temple convention has run a "live wire" into every Sunday-school in the State. They who connect themselves with it, and maintain the contact, will realize new power and progress. For our part, we hope every Methodist school will "keep the trolley on."

Freedmen's Aid and Southern Education Society

Annual Meeting

The General Committee of the Freedmen's Aid and Southern Education Society convened in Arch St. Church, Philadelphia, Pa., on Monday, Nov. 13, at 9 A. M. The committee was called to order by Bishop Ninde.

The Bishops and the officers were all present. The same was true of the representatives of the General Conference districts and of the Board of Managers. So that the attendance was larger than for several years. The secretaries read the report of the Board of Managers, from which important excerpts are made: —

The greatest demand of all the schools continues to be enlarged facilities for *manual training*. As there is only about one-fifteenth of the population engaged in all the professions and the public service, and one-half in agricultural and pastoral pursuits, the great majority of the students must be taught and skilled to work with their hands. The schools, therefore, encourage many students to "work their way through college." In some schools most of the work about the buildings is done by the students. The buildings themselves, as has been said, in many notable instances, have been erected by the students, and even finished by them. The schools for cooking and sewing and housekeeping graduate the girls who have had no homes, or at best very poor ones, to be housekeepers with quite as good, and often with better equipment than many girls who have been reared in homes of luxury. They are all taught to work and to find pleasure in it. The total number of students in all the industrial schools were 2,640, which was an increase of 834 over the previous year.

The total receipts of the Society and the schools for the year ending June 30, 1899, were $355,827.67.

EXPENDITURES

The total expenditures of the Society and the schools for the year ending June 30, 1899, are: —

Salaries of teachers and other local expenses of schools —		
Among black people,	$169,494 04	
Among white people,	37,871.05	
Total school expenses during year,		$207,365.09
Interest on loans, bonds, and annuities,	$19,307.58	
Office and traveling exp.,	18,136 91	
Transfer of special funds,	13,095.92	
Bills payable, Book Concern and Gilbert Academy notes,	30,000.00	
Miscellaneous,	30,104 42	
Special collections expended by schools,	11,653.51	122,298 34
Cash on hand in schools,	$4 698 29	
Cash on hand in treasury, Special Fund,	21.465 95	26,164 24
Total expenditures for year,		$355,827 67

There was a slight increase in the collections of 1897-'98 over 1896-'97, and there is an increase in those of 1898-'99 over 1897-'98. In the division of general and special funds for the first time, the net amount of the Conference collections does not appear as large as the gross amounts reported hitherto; but they are several thousand dollars larger than the net amount of the previous year, and the total Conference collections of 1898-'99 are $11,690.35 larger than the collections of 1897-'98.

MASON AND NEW CENTURY THANKSGIVING FUNDS.

The junior secretary called for one thousand persons to give ten dollars each toward the debt. To distinguish this fund from all others, it was called on the books of the Society, Mason Fund. Both white and colored persons have contributed to the fund. The New Century Thanksgiving Fund consists of moneys contributed by the colored people toward the payment of the debt. Early in the year, $394.03 was taken from the Mason Fund, and $972 08 from the New Century Fund, to pay on account of the Society's indebtedness of $25,000 to the Book Concern. There was collected later, and before the end of the fiscal year, to the credit of the Mason Fund, $859.22; and to the New Century Fund, $148.06; total, $1,007 35. Since the end of the year, or between July 1 and November 8, there has been collected to the credit of the Mason Fund, $1,549 77, and to the New Century Fund, $133.92; making a total to the credit of these two funds since July 1, 1898, of $4,057.10. All these amounts have been transferred to the Sinking Fund, and applied to the payment of the debt.

LINCOLN BIRTHDAY SUNDAY

The adoption of the Sunday immediately following the birthday of Abraham Lincoln (Feb. 12) as the "Freedmen's Aid Day" was received with great favor, and doubtless the offering taken on that day would have been a great collection but for the weather. Other denominations have followed the example, and are observing the day in the same manner. It is recommended that the appeal be renewed, and that the Lincoln Birthday Sunday again be observed as the Freedmen's Aid and Southern Education Day.

BUILDING FOR THE AGES

"Why not build a Memorial Fund? The twentieth century is here. The Bishops have asked for us an endowment of a million dollars. Why not thus build a building for the ages, within the doors of which may be found the only fountain of youth — the perpetual inspiration of Christian learning? Shall not this committee formulate some plan today which shall give direction to the giving of the church? We ask the question. . . . The Father of all will have infinitely more interest in the poor and the black — are they not His own children? — than we can ever possibly have. There is a single duty, and only one opportunity. We will never go this way again."

Important resolutions were passed, urging presiding elders to apportion amounts to be raised to their charges; that each preacher report at the Annual Conference the amount raised for the Society; that preachers refrain, in presenting the cause, from referring to the severe conditions existing before the war; that the Twentieth Century Offering to the Society be devoted to paying the debt and to an endowment of the schools.

On motion of Dr. Pearson, a manual was ordered prepared by the board, giving the provisions of the Discipline relating to this Society, the administrative rules adopted from time to time by this committee, the charter and by-laws of the Board, and such other information as may facilitate the work of the General Committee and of the Board. Bishop Walden, Secretary Hamilton, and Dr. Pearson were appointed a committee to prepare this manual.

While the meeting did not occupy as much time as usual, it was unusually interesting and profitable to the Society.

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THE CONFERENCES

MAINE CONFERENCE

Portland District

Bowery Beach.—Revival services are being held under the leadership of Evangelist Clapp. Christians have been aroused to work, and several clear conversions give evidence of a prevailing spiritual interest. The parsonage has been much improved this year at an expense of over $40. Twenty-five dollars' worth of new books have been added to the library of the Sunday-school.

South Eliot.—Rev. E. W. Kennison has been quite sick for several weeks, but is now able to resume his work. A furnace is being placed under the church, and the stove-pipes running the whole length of the audience-room will be removed. Other repairs are contemplated, thanks to the Senior and Junior Epworth Leagues.

Kittery, First Church.—The people are enjoying their renovated church. A new carpet will probably be purchased at an early date.

W. H. M. S.—The district convention of the Woman's Home Missionary Society was held at Biddeford, Thursday, Nov. 16. Mrs. S. M. Kimball was president, and Mrs. E. O. Thayer secretary. An address of welcome was given by Miss Mabel G. Roberts. Interesting papers and addresses were presented by Mrs. W. E. Freeman of Saco, Mrs. Rev. H. A. Clifford of Old Orchard, Mrs. Keyes of Farmington, and Miss Grace Howe of Biddeford. The attendance was larger than usual. The reports of auxiliaries indicated growth and progress. E. O. T.

Augusta District

North Augusta.—The parsonage has lately had new clapboards on two sides and new windows to replace the old ones. The pastor and his family hold a warm place in the affections of the people.

Richmond.—During the last quarter 5 have been baptized and 8 received from probation into full membership. Extensive repairs have been made on the parsonage, so that those acquainted with the house in the years past would not recognize it now. The whole building has been raised about two feet, the cellar macadamized and drained, the roof raised so as to give two full stories, an additional chamber provided, a piazza built around the east and south sides, the front hall enlarged, and other changes made, the aggregate cost reaching $760, of which all but $124 has been provided for. There is general rejoicing that what seemed impossible has been accomplished. Great credit is due the pastor, Rev. S Hooper.

Mt. Vernon and *Vienna.*—Rev. C. Purinton is held in high esteem on both parts of this charge. The outlook is good. At Vienna the church building has undergone a transformation, both external and internal. It shines with several coats of white, and still another is to be added in the spring; stained-glass windows add beauty both outside and inside, and newly papered walls and ceiling still further beautify the interior. New pews and a new carpet are soon to be added. One would travel far in the farming sections of Maine before finding another church equaling this in beauty and neatness.

Wayne.—The Junior League here is doing excellent work under the superintendency of the pastor's wife, who is an earnest worker among the children as well as in other directions. The church here feels deeply the loss that has come to it by the death of Sister Swift.

Leeds and *Greene.*—Rev. F. H. Hall, the pastor here, is attending Cobb Divinity School in Lewiston. This makes his work heavy, but he undertakes it with good courage, determined to do his best to fit himself for the ministry. Mrs. Hall is an efficient helper to him in the work of his charge, and the labors of both are highly appreciated by the people.

REOPENING AT WATERVILLE.

The Pleasant St. Methodist Episcopal Church of Waterville, Rev. Geo. D. Lindsay, pastor, was reopened on Sunday, Nov. 12, after being thoroughly renovated and enlarged. Two sermons of beauty, strength and spiritual helpfulness were preached morning and evening by Rev. Dr. M. D. Buell, dean of the School of Theology of Boston University, and on Monday evening he gave a lecture that will long be remembered, on "The Coming Emergency."

On Tuesday evening there was a reunion of former pastors, when addresses were delivered by Rev. A. S. Ladd, D. D., Rev. A. W. Pottle, Rev. W. F. Berry, and Rev. J. B. Lapham, who had been in charge of the church as presiding elder for six years. The church also had the pleasure of the company of Rev. O. S. Pillsbury, of Fairfield, Rev. E. S. Gahan, of the East Maine Conference, and Rev. E. L. Marsh, pastor of the Congregational Church in Waterville, all of whom occupied seats on the platform and delivered timely addresses. In his opening remarks the pastor made appropriate reference to the debt of gratitude the society owed to the late Reuben B Dunn, Esq., through whose large-hearted liberality the church was originally erected, and to the faithful, consecrated and inspiring services of his beloved widow who still lives, but who is in very feeble health. A very handsome marble bust of Mr. Dunn, which was kindly loaned by the family, and the permanent possession of which the society greatly desire, stood in the corner of the enlarged platform. It seemed most fitting that his face should be conspicuous during the interesting exercises in which he would have taken a prominent and delighted part if spared and able to be present. Letters of regret were read from former pastors by Hon. E. R. Drummond, the committee on correspondence, and by Mr. R W. Dunn; also from Rev. C. F. Parsons, the presiding elder, the nature of whose engagements prevented his being there, and from local clergymen unable to attend.

At the close of the platform exercises a reception was given by the Parish Circle, and bountiful refreshments were served in the new dining-room. There was a great concourse of people present.

The church has been sufficiently enlarged to provide for a kitchen and dining-room in the basement, a very fine room for the Sunday-school and an Epworth League parlor on the first floor, and a pastor's study, room for the chorus choir and for the organ, also ample space for all needed hallways, stairs, closets, store-rooms, lockers, etc. Extensive changes have been made in the cellar, and the furnaces have been removed from the vestry and placed there, one new furnace being added, to heat the new rooms. The platform extends the entire width of the church, the organ being placed on the pastor's left, leaving needed space there for a large chorus choir and giving platform accommodation on the right for Sunday-school concerts and all other purposes. The audience-room, platform, pastor's room, ladies' parlor, kindergarten room and choir room have all been handsomely carpeted. The old library room has been fitted up into two toilet rooms. The kitchen and several other rooms have been plumbed, water taken into them, and good sewerage provided, connected with the city sewer. The whole interior has been neatly painted and the audience-room, pastor's room, Epworth League parlor, kindergarten, ladies' parlor and choir room handsomely frescoed. One can now enter the rear south door and from that corridor reach the large lecture room, the Epworth League parlor, the choir room, or the pastor's study, or pass around the rear of the organ to the platform in front. The pastor's room is accessible through a rear entrance, and is connected by a door with the large platform.

The exterior of the whole building has been given two coats of paint. For the convenience of those families located some distance from the church, nine sheds have been erected in the rear of the edifice, affording shelter for horses and carriages. The large chimneys were taken down and rebuilt in a substantial manner, being lined throughout with fireproof chimney lining and the tops covered with slate stone covers.

The contract for painting and frescoing was given to Mr. H. B. Washburn, of Brewer, whose work gives much satisfaction. Mr. H. T. Winters, a trustee of the church, had the contract

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for the addition to the building and the repairs. He did his part not only to the full measure of his agreement, but away beyond. Much credit is due the noble band of women connected with this church for the wonderful results attained. They have not only labored, but they have contributed nobly towards the $5 000 expended on the work. They furnished the pastor's room as well as the ladies' parlor, making both bowers of beauty.

Waterville has a well-appointed church in every respect, and plans are being made for a series of special services which, we trust, will be attended by the power of God to save.

C. F. P.

VERMONT CONFERENCE

Montpelier District

Gaysville and *Bethel Lympus.* — One was baptized at Bethel Lympus, Nov. 5. There is a slow but sure increase of interest at Gaysville.

Conference Evangelist. — Dr. Cooper has just returned from two series of meetings in St. Johnsbury District, having been absent four weeks and in almost constant service. He now has three engagements to fill on Montpelier District, and after that will be open for other calls. Those who wish his services would better write him soon. It is a benediction to any people to be permitted to look into his face and listen to his earnest words.

Hancock and *Granville.* — Under the energetic supervision of Pastor Sharp, who has personally raised all of the funds, the church edifice at Granville has been newly shingled, and also renovated to some extent in the interior. There is a steady growth in the congregations at this point.

Thetford Centre. — This church is temporarily bereaved by the loss of Mr. William Ladd, who has gone to Cuba to spend the winter with his brother, Major Eugene Ladd, and possibly to settle there. Mr. Ladd has long been the efficient treasurer and Sunday-school superintendent of the Centre Church, and his removal will be greatly felt. His brother, the Major, who has been appointed United States treasurer for the entire island of Cuba, is also a member of our church here, and a regular contributor to its funds. At the last communion he was present and received the Eucharist. Thank God for some Christian men in military life!

North Thetford. — Under the lead of Mr. Eugene A. Howe the people of this place have purchased and presented to their pastor, Rev. Guy Lawton, a fine fur coat — a most valuable and needed gift.

Chelsea. — Three others have been baptized and received on probation, making 32 in all. One man who was to have been baptized died before he could receive the rite, but his friends have the glad consciousness that he departed to be with Jesus.

Brownsville. — In addition to the 21 baptized and received on probation, Oct. 29, 3 were baptized the following Sunday, making a total of 28 thus far this year. It will thus be seen that this church has made a most excellent start toward doubling its membership under the twentieth century movement. The November communion was a most impressive occasion, the largest number in the history of the church partaking of the sacrament of the Lord's Supper. Rev. William H. White is the devoted shepherd of this people.

Springfield. — The *Epworth Herald* list, which was reported as being 6 at Conference, has now increased to 21, and the interest developed by the visit of its editor, Rev. Dr. Joseph F. Berry, whose eloquent speech delighted all, will be utilized to still further lengthen the list. Twelve were received into the church at the November communion by Dr. Rowland, the faithful pastor. Twentieth Century Sunday was duly observed.

RUTLAW.

St. Johnsbury District

Barton. — The District League convention, Nov. 2 and 3, was a complete success. The entire program, save the work of Mrs. Smiley and the evening addresses, was in the hands of young Leaguers on the district, and good work it was, never before equaled in that region. Dr. Berry was at his best, the Juniors at Barton were pre-eminent in drill and in their model religious service, and Mrs. Smiley was suggestive and helpful.

Island Pond is prosperous. Recent cottage meetings have proved of decided spiritual profit, and the general spiritual tone is most encouraging. Pastor Gale and his devoted wife are hard at work.

Bloomfield is making repairs about the parsonage and devising means to procure a furnace and otherwise improve the church. A Sabbath-school managed by one of the stewards, Henry Fuller, in an out-district, has had an average of fully forty for many weeks, and the people clamor to have it continued during the winter. This is a pattern of the work laymen should be doing all over Vermont. Rev. J. L. Wesley is doing faithful, patient work in this somewhat unpromising field.

Guildhall. — The repairs on church and parsonage are nearing completion. The buildings are both repainted and repaired without, and the tower of the church rebuilt. Some outside aid has been generously given by former residents. The pastor here is carpenter, teamster and general manager for all lines of work.

Lunenburg will soon have a thoroughly remodeled church edifice, inside and out, finished within with steel, new windows and pews and carpets — indeed, practically a new church. About $1,000 will be expended. Here Dr. Parker, now and for long years in North India, began his ministry. The fruits of a very gracious revival under his labors more than forty years ago yet remain.

Hardwick thrives. The people loyally support Pastor Howe. Additions are being constantly made, both by letter and by conversions. A general and genuine revival seems not far off.

Groton has received her new pastor, Rev. W. R. Mather, cordially, and he is working vigorously to secure a real and speedy advance in spiritual things. This people will hardly fail to respond to such leadership. Their church is greatly improved by two coats of paint without.

Newbury has remodeled its church without, and has painted and put in new windows with memorial inscriptions. The Seminary windows, at an expense of about $125, will be placed in

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the rear of the pulpit, and will have upon it the names of all the old Seminary principals. The services of Pastor Johnson and wife are greatly appreciated on this charge. Salaries are all paid to date.

Several charges on this district are just finishing their first century this year. Interesting observances will occur. J. O. S.

Thanksgiving China and Glass

Never was our stock of **Dinner Sets** Fish Sets, Oyster Plates (with deep shells), Course Sets, Chop Sets and I. C. Sets larger and more attractive at this season than now.

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NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — The devotions were conducted by Rev. J. S. Dancy, of Illinois. The death of Rev. F. B. Harvey was announced, and Rev. G. S. Butters, Rev. C. H. Stackpole, and Rev. W. M. Cassidy were appointed a committee to draft suitable resolutions and to attend the funeral. The secretary was instructed to bear the sympathy and condolence of the meeting to Mrs. Harvey and to her father, Rev. L. B. Bates, D. D. The order of the day was an address by Rev. J. W. Bashford, D. D., on "Wesley and Goethe," which was so masterly that an attempt to characterize it or give a summary of it would only be to belittle it in the minds of those who heard it.

The order of the day for next Monday will be addresses by the evangelists, Hunter and Crossley.

Boston District

St. John's, South Boston. — The Sunday-school board of this church, after the adjournment of the business meeting, recently, enjoyed a delightful social hour. The ladies' parlor was beautifully decorated by a competent committee. After the supper Rev. Dr. Roscoe L. Greene recalled to the minds of all present that one of the most earnest workers, Mrs. Mary J. Luther, was soon to become a member of the Parkman St. Church, Dorchester, owing to removal. She had given twenty-five years of faithful service to St. John's Church in its various departments, and in recognition of her services, and, in token of the love and esteem in which she was held, he presented her with a beautiful gold watch. Mrs. Luther was completely overcome, but responded fittingly and sweetly. The church will miss Mrs. Luther very much.

St. Mark's, Brookline. — Special services were held in this church during the entire month of October, with very encouraging results. The labors of Rev. Dr. A. B. Kendig, the pastor, have been greatly blessed by the Holy Spirit, the church has been quickened and new converts added. On Sunday, Nov. 5, 4 were received into the church by letter, 26 into full membership, and 18 on probation. Union services of the Baptist, Presbyterian, and Methodist churches are being carried on by the pastors during the present month.

Bethany, Roslindale. — Special revival services have been held daily for two weeks, with ever-growing interest and good results. On Sunday morning, Nov. 19, Dr. J. W. Hamilton spoke eloquently and forcibly in the interests of the Freedmen's Aid and Southern Education Society, holding the undivided attention of the people throughout. The collection amounted to $142 — the largest sum ever contributed to any one benevolence on a single occasion by this church. The regular apportionment for Bethany is $30. A very interesting and impressive feature of the service was the baptism of Alice Martah Nazarian, the pastor's second daughter, by Dr. Hamilton.

Upton. — On Oct. 29 a larger audience was present than at any service when the present pastor has preached. Ten adults were received on probation, and three into full connection by letter. This makes a total of 27 new probationers and 7 full members. Thirteen of the new probationers are men. An interesting feature of the morning service on the above date was the admission on probation of a deaf mute converted during the recent revival. At one of the meetings an official member of the church sat with the deaf and dumb brother, and interpreted to him the sermon, which led to his conversion. Attendance at class and prayer-meetings has been greatly increased, and the Epworth League service has been changed from Sunday to Thursday evening. On Nov. 4, Chaplain G. A. Crawford, U. S. N., presented the claim of the Freedmen's Aid Society. The amount received in cash and pledges was 200 per cent. more than the apportionment. Special union revival services, under lead of Lawrence B. Greenwood, began at the Congregational church on Nov. 6. The official board of the Methodist church voted to unite in the services and to omit all evening meetings during the revival. Rev. W. M. Crawford, pastor.

Cambridge District

Cambridge, Harvard St. — In all departments of church work this church is in the line of normal prosperity. Large and attentive audiences gather at the preaching service Sunday morning. At present, the Sunday evening services are marked by a special religious interest. The pastor, Rev. E. M. Taylor, D. D., is preaching a course of sermons on "Practical Christian-

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This Circular Plush Cape is very latest style for Fall and Winter, made of finest Salt's Seal Plush, 20 inches long, cut full sweep, lined throughout with Mercerized Silk in black, blue or red. Very elaborately embroidered with soutache braid and black beading as illustrated. Trimmed all around with extra fine Black Talbot Fur, heavily interlined with wadding and fiber chamois. Write for free Cloak Catalogue. Address,
SEARS, ROEBUCK & CO., CHICAGO
(Sears, Roebuck & Co. are thoroughly reliable.—Editor.)

ity." The first of these was on "A Young Man's Value to Society." The church was crowded, and one-third of those present were young men. During the summer $1,200 was spent in church repairs. This amount is already provided. One generous friend became responsible for $550. The Epworth League gave $150, and the remainder was raised by individual subscription. During the past month 18 have been admitted into church membership.

Lynn District

Walnut St., Chelsea.—The natural results of every-day evangelism are appearing at this church in a most refreshing way. An era of growing confidence and expectation has resulted in a steady conversion of men and women. No unusual or extraordinary methods have been used. Since September began, from one to six have been at the altar every Sunday night. These have all been adult people, many of them heads of families, and in some cases entire families. The work goes on steadily. The credit, so far as men can take credit, is due almost wholly to the people. As would naturally result, the congregations gradually and constantly increase. The Epworth League in all its departments—Junior, Intermediate and Senior—is doing a very valuable work, helping in all ways. The Sunday school is thrifty and increasing, and a perfect spirit of unity and good fellowship pervades all that is done. The trustees have recently painted the church building, the color being a handsome French gray. Walnut St., as of old, bears its strong part in all city affairs and public interests; and in other ways (to be spoken of at another time) is calling attention to what many churches similarly situated can do in other than the ordinary lines of routine church work. Rev. C. A. Littlefield, pastor. W.

Would you like to have your child a picture of health, with strong limbs, bright eyes and a happy laugh? Babies brought up on Mellin's Food are noted for their beauty, size, strength and sweet dispositions.

CHURCH REGISTER

HERALD CALENDAR

Manchester Dist. Pr. Mtg. at Claremont, Dec. 4, 5

NEW ENGLAND DEACONESS HOME AND TRAINING SCHOOL.—On Monday, Nov. 27, the New England Deaconess Home and Training School will celebrate the tenth anniversary of the founding of this institution by a reception, afternoon and evening. All the deaconesses and Training School pupils will be present. In the evening there will be five-minute addresses by Rev. W. T. Perrin, Ph. D., president of the corporation, Rev. T. Corwin Watkins, D. D., the corresponding secretary, Miss Mary E. Lunn, superintendent of the Hospital, Miss J. S. Fisk, superintendent of the Home, and Miss E. H. Hibbard, superintendent of the Training School. There will be music by soloists and a quartet from among the workers. All are cordially invited. In view of the approaching Thanksgiving, the friends are requested to bring contributions of money or of such provisions or articles as may be used in the Home, Hospital or Training School, or among the poor who are known to our workers.

T. CORWIN WATKINS, Cor. Sec.

MARRIAGES

LOBING—GREENLEAF—In Milton Mills, N. H., Nov. 14, by Rev. Alba M. Markey, George M. Loring, of Moultonville, N. H., and Rosanna E. Greenleaf, of No. Andover, Mass.

STARK—YOUNG—In Shrewsbury, Nov. 16, by Rev. H. G. Butler, Fred C. Stark, of Boylston, and Mary Ella Young, of Shrewsbury.

MAINE CONFERENCE STUDIES.—Notice is hereby given to undergraduates in the first year's course of studies that the gospel selection for exegesis for the April examinations will be Mark 1: 11, 12, 13. GEO. D. LINDSAY.

UNION THANKSGIVING SERVICE.—There will be a union Thanksgiving service of Tremont St. Church, People's Temple, Bromfield St. Church and First Church at Bromfield St. on Thanksgiving Day, Nov. 30, at 10.45 A. M. The preacher will be Rev. John Galbraith, Ph. D. Special musical service. Everybody cordially invited.

COMMITTEE

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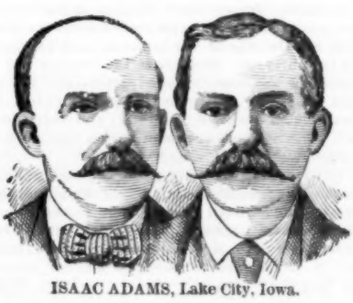
CHAS. W. BISHOP, Lathrop, Mich.



ISAAC ADAMS, Lake City, Iowa.

MRS. J. S. WEED, New Albany, Pa.

Those who are losing their hair or have parted with their locks can have it restored by a remedy that is sent free to all. A Cincinnati firm has concluded that the best way to convince people that hair can be grown on any head is to let them try it and see for themselves. All sorts of theories have been advanced to account for falling hair, but after all, it is the remedy we are after and not the theory. People who need more hair, or are anxious to save what they have, or from sickness, dandruff or other causes have lost their hair, should at once send their name and address to the Altenheim Medical Dispensary, 599 Butterfield Bldg., Cincinnati, Ohio, and they will forward, prepaid by mail, a sufficient free trial package of their remedy to fully prove its remarkable action in quickly removing all trace of dandruff and scalp diseases and forcing a new growth of hair.

MISS EMMA EMOND

The portraits of Miss Emma Emond show what a striking difference is made in a person when the bald head is covered with hair. Miss Emond was totally bald, the hair follicles not only upon her head but upon her eyebrows being completely contracted, not the sign of a hair being found. She sent for a free trial of the Foso Remedies and was rewarded by a growth of hair which for thickness, quality and luxuriance was as remarkable as the result was gratifying. Miss Emond lives in Salem, Mass., at 276 Washington St.

ISAAC H. ADAMS

Isaac H. Adams, of Lake City, Iowa, is a conspicuous example of the fact that baldness can be cured. He says: "My hair came out so bad that I got bald all over the top of my head and the scalp got shiny. I used the Foso Treatment, and in forty-eight hours the remainder of my hair stopped falling out and in a few weeks I had as fine a growth of hair as any man would want." Mr. Adams sent his photographs to the proprietors of the Foso Remedies to show what a remarkable change has been produced.

MRS. J. S. WEED

Mrs. J. S. Weed, Treasurer of Swartz Corps No. 91. W. R. C., with headquarters at New Albany, Bradford Co., Pa., owes a luxuriant growth of hair to the famous Foso Remedies, and although past fifty years of age, her hair grew out with astonishing luxuriance. Mrs. Weed kindly consented to permit her photographs to be sketched, one taken some time ago when she was prematurely bald and a later one taken recently showing the beautiful effects of this remarkable hair grower.

CHAS. W. BISHOP

The experience of Chas. W. Bishop of Lathrop, Mich., will doubtless encourage many another bald head to "go and do likewise." Mr. Bishop sent for a free trial of the Foso Remedy, and by diligent application has secured a fine growth of hair as shown in his portrait above. Mr. Bishop says: "Although I am 57 years old and had a shining crown for many years, I am glad to say that this wonderful remedy has made my hair grow out in a most remarkable manner. It began with a fine fuzz, gradually getting stronger and thicker until I could comb and brush it as in the days of my youth. I can honestly recommend it to every one."

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The thousands of people who are bald or are losing their hair and think the condition is incurable should send their name and address to the Altenheim Medical Dispensary, 599 Butterfield Bldg., Cincinnati, Ohio, for a free trial of this wonderful hair grower. It is not a patent medicine product but the discovery of a well known chemist and author, Prof. Stokes, on the subject of hair and its growth. It has had a most remarkable success and has fully settled the fact that hair can be made to grow on the baldest head, no matter what caused it to fall out or how many years the scalp has been shiny. Send for the free trial today and make a test of this truly marvelous hair grower. Send for it whether you have faith or not. It will astonish you with its wonderful effect on the scalp.

OBITUARIES

Ascend, beloved, to the life;
Our days of death are o'er;
Mortality has done its worst;
The fet ers of the tomb are burst;
The last has now become the first,
Forever, evermore.

Ascend, beloved, to the feast;
Make haste, thy day has come;
Thrice blest are they the Lamb doth call
To share the heavenly festival
In the new Salem's palace-hall,
Our everlasting home.

— *Horatius Bonar.*

Peabody. — Mrs. Ann E. Peabody was born in Newport, R. I., in July, 1819, and died in Newport, R. I., June 25, 1899.

She was married in 1837 to William Peabody, who died in 1882. Soon after this Mrs. Peabody was so severely afflicted with bronchitis that her recovery was despaired of, but she was restored to cheer her home many more years with patient toil and a genial Christian spirit.

She had been a member of the First Methodist Episcopal Church in Newport for more than fifty-seven years. For several years before her death she had been in feeble health and not able to attend church, but it might almost be said she went to church in the person of her daughter. From her she weekly received such a full account of the services that she lived in the atmosphere of the church within her own home. She prized Christian fellowship, and those who visited her found a cheerful spirit and overflowing sympathy nurtured by faith in Christ.

Her last illness was brief, but her times were in the hands of her Father on high, and she quietly passed into the heavenly rest toward which she had been guiding her life so many years. She leaves a daughter, one brother and a sister.

J. H. ALLEN.

Yeaton. — Mrs. Mary Rice Yeaton was born in Portland, Maine, July 16, 1812, and passed from earth, June 17, 1899.

These eighty-seven years were filled with service for her home, friends, city and church. Her father was one of the first members of Chestnut St. Church, and, with her sisters, she became interested in the work at an early age. When, in 1822, Chestnut St. Sunday school, the first Methodist Episcopal school in Maine, was organized, Mrs. Yeaton, then only ten years old, became one of the original members. From that time until her death she was constantly connected with the school, with the exception of a brief period of absence from the city. For many years her name appeared among the teachers, and in this capacity she rendered memorable service.

For some time she was unable to get to the church, but her interest in all its activities never abated. Her last Sabbath with us was Children's Day, when by special effort she succeeded in getting to the church to enjoy the service of the children. The effort and exposure of this day may have hastened her death.

Mrs. Yeaton was twice married — first to Mr. Moses Turner, and afterwards to Mr. John Yeaton. In her home life she showed the true Christian spirit. Her life was so full of service that those who are trying to make the world better will miss her advice and help.

LUTHER FREEMAN.

Gould. — Nancy Jane Gould fell asleep in Jesus in Lisbon, N. H., Oct. 14, 1899. She was born in Piermont, N. H., April 4, 1828.

She was married to Ira B. Gould in 1854, and both were converted in Haverhill, N. H., in April, 1856, under the labors of Rev. A. C. Dutton, and were soon after baptized and received into the Methodist Episcopal Church. In 1868 they moved to Lisbon and became identified with the work of the church in this place. For forty-five years they lived together in the bliss of wedded souls. She was a woman of great excellence of character. Of late years, because of frail health, her activities were largely confined to the home. She was the stay of her husband and the solace of her children. She loved the church and rejoiced in the experience of salvation. She was not given to gossip or unkind criticism, but manifested a spirit of charity and love toward all. The Bible was her companion and her great comfort.

She leaves behind her a blessed and precious memory, to be cherished by all who knew her. Beside the afflicted husband, the following children sincerely mourn their loss: Mrs. Alice J. Boardman and Mrs. E. J. Staples, of Manchester, N. H., Mrs. Isabel F. Suttie and Mr. Peabody K. Gould, of Lisbon. L. D. B.

Dean. — Mrs. Elleanor (Beggs) Dean, wife of Lewis Dean, of Worcester, Mass., died at her home, Oct. 6, 1899, aged 66 years and 6 months.

Her childhood was passed in Charlestown, Mass., and by the holy influence of a devoted mother she was led to an early consecration of herself to the service of Christ. Uniting with the Monument Square Church, she remained in its fellowship until her marriage in 1857. Removing to Oakham, Mass., she transferred her membership to the Congregational Church, to which her husband belonged. When the services of the Methodist Church were re-established in Oakham, she and her husband united with the little band and became generous contributors to its support. Removing to Worcester in 1872 and joining Trinity Church, she was an exemplary and useful member of it, remaining in love and charity with all until transferred to the church which is "without fault before the throne of God."

Mrs. Dean was devoted to her husband and children. She made her home like heaven, and "her children arise up and call her blessed, her husband also, and he praiseth her." Five children were entrusted to her care and affection, two of whom died in early life, and three — two sons and a daughter — are members of the church.

She was not demonstrative in her Christian life, but her experience was deep and abiding. She knew Jesus Christ, and trusted Him with a faith supreme, which brought triumphant victory in every trying hour. It has been, for several years, the privilege of the writer to live next door to Mrs. Dean and her family through delightful weeks in the summer at Cottage City, Martha's Vineyard; and he now bears witness to her uniform gentleness, unfailing courtesy, and consistent Christian life. During the last summer it was painfully evident to all her friends that disease was doing its work, yet her faith and hope rose in grand triumph above all her suffering.

She died in holy rapture, and entered upon the realization of the "far better." For her "to live was Christ" and "to die was gain." Her funeral services were in charge of her pastor, Rev. Dr. G. W. King, assisted by Rev. J. L. Estey, who for many years had been a friend of the family.

S. F. UPHAM.

Studley. — In the sudden death of Captain Studley, as he was familiarly known, is removed from the city of Portland and South Portland, Me., one of its most prominent and respected citizens. Pursuing his business as usual, returning to his home after rendering a little assistance to some of his workmen in hauling in one of his boats, he stood by the fire warming himself and preparing for supper and evening duties, when he suddenly fell forward with a moan. His wife sprang to his assistance. Physicians were immediately summoned, but before their arrival his spirit had fled. Thus closed a long, honorable, successful, widely-known and favorably-known career.

William Thomas Studley was born on old Monhegan Island, in Lincoln Co., Jan. 2, 1828, and died at his home in South Portland, Friday evening, Nov. 3, 1899, aged 71 years, 10 months, 1 day. At eighteen years of age he was converted under the ministry of Rev. Hiram Sleeper, a Free Baptist clergyman on Monhegan. On Oct. 18, 1852, he was married in Augusta, by his friend, ex-Governor Joseph Williams, to Miss Lucy F. Pierce, of China. Seven children have been born to them, three of whom have passed away. Four sons survive — Charles A., William A., James Edward, and George W. C. These are all married except the youngest.

In 1866, the year made famous by the great Portland fire, he came to Portland, a young man, to seek his fortune. For two years he was captain and owner of the fishing schooner, "Moneda." He then established in company with a Mr. Conant the wholesale fish firm of Conant & Studley. On account of the illness of Mr. Conant this partnership was dissolved and the business carried on independently from that time to his death. He was the last of the early dealers to pass away. His business was exten-

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CANDY CATHARTIC
Cascarets
REGULATE THE LIVER

sive, not being confined by the boundaries of the United States. He was a man of clean, pure life. He never tasted either liquor or tobacco; he had an aversion for these things. As the head of a family he was kind and indulgent, wise in his counsels and lavish in the expression of his home and domestic interests. As a business man he was successful as the world counts success from the very start. He prospered. His business judgment was unsurpassed, his foresight keen, his transactions honorable. He was as generous as he was successful. No worthy person appealed to him in vain. No worthy cause languished when it was best in his judgment to lend a helping hand. In social life his was a prominent figure. He belonged to several more or less secret societies. He was a slave to none of them, but by his counsels and his means endeavored to make them the source of helpfulness they were organized to promote. He was a life-long Republican, casting in his fortunes with that party when it stood for the abolition of the slave. He was an ardent partisan, but as true a patriot as ever breathed. He loved his country's flag and hated the corruption that in any circle brought that flag into contempt. Clean in heart and in life, he feared and hated that which was unclean and impure anywhere and everywhere.

During his entire residence in South Portland he has been a faithful member, a royal steward and trustee, and a stanch supporter in every way of the People's Methodist Episcopal Church. In the church of his love his funeral services were conducted on Sunday, Nov. 5, by his pastor, Rev. J. A. Corey. Appropriate passages from the Scriptures were read and hymns that he loved were sung by the choir; the pastor spoke a few words of eulogy feelingly, and then introduced the undersigned, a former pastor and friend of the family, who preached a short funeral sermon from Psa. 68: 20: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." The floral emblems were many and very beautiful. The bunch of elegant white pinks from Mrs. L. M. N. Stevens, of the W. C. T. U., emblematic of the purity of life for which that order stands and of which Mr. and Mrs. Studley were life members, was not less emblematic of the purity of the life just closed. It was a touching sight to see the four sons bearing into the church and then to the grave the remains of a beloved father.

A wide circle of interests are affected by the death of this excellent and prominent man. He is not, for the Lord took him. He has passed on before, but his works follow him. His remains are in Mt. Pleasant cemetery, but his spirit has gone to the Lord who gave it and whom he ardently loved. A wide circle of friends mourn their loss and extend to the stricken widow and family heartiest sympathy.

WILLIAM WOOD.

Griswold. — Among the green hills in Castleton, Vt., Miss Olive Eaton Griswold was born, Sept. 20, 1825, and in South Paris, Me., she died, Sept. 6, 1899.

Miss Griswold had spent most of her active life in South Paris, and in company with Miss L. J. Brock was identified with its business and religious life. She was also a faithful member of the Methodist Episcopal Church. Impulsive, aggressive, and energetic by nature, she made her presence felt. True to her church, she has rendered it valued service, and thought it not hard to sacrifice and toil for its good and success.

Her sickness was long and painful, and several times she came down so near to death that it was thought her last hour had come; but again she would rally, and thus for more than a year lived and suffered. Through it all her faith failed not, and her interest in the church and Sunday-school — of which she was a constant attendant while health would allow, always rejoicing in its success — remained the same to the last. Faithful in life, patient in suffering, she has gone to her reward.

Many are the pastors and others who will long recall her kindness and generosity, and all will remember with sympathy Miss Brock, who has been her faithful friend for so many years and her constant attendant through the long, weary months of sickness.

The funeral was conducted by her pastor at her home on Pleasant St. I. A. B.

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Boston Methodist Social Union

About three hundred of the leading Methodists of Boston and vicinity met at the American House, Monday evening, Nov. 20. It being ladies' night, the women were well represented. After an informal reception for half an hour, the company repaired to the handsomely decorated dining hall. The guests of the evening were Rev. J. W. Bashford, D. D., president of Ohio Wesleyan University; Mr. W. H. Breed, president of the Baptist Social Union; Mr. Robt. H. Gardiner, president of the Brotherhood of St. Andrew; and Prof. J. M. Barker, Ph. D., of Boston University. Seated with these at the centre table were President Flanders of the Union, Rev. J. W. Hamilton, D. D., secretary of the Freedmen's Aid and Southern Education Society, Rev. G. H. Spencer, and Prof. B. P. Bowne. Three of the tables were filled with Newton Centre people, some forty in all — a splendid showing for a church of less than two hundred members. Grace was said by Dr. Hamilton. During the dinner music was rendered by the Mandolin Sextet, and during the post-prandial exercises solos by Caroline Gardner Clarke, the talented soprano of the Central Church, delighted all who were present. Prayer was offered by Prof. Barker. Ten new members were elected to the Union, and communications were read from the Chicago Social Union and the members of the Deaconess Home and Training School. Rev. C. H. Stackpole, of Dorchester, presented resolutions recording the sorrow of the Union in the death of Rev. F. B. Harvey, and conveying their sympathy, and a committee was appointed in behalf of the Union to attend the funeral services.

Mr. Breed, in behalf of the Baptist Social Union, and Mr. Gardiner for the Brotherhood of St. Andrew, voiced greetings.

Dr. Bashford was introduced by President Flanders as "the best all-round man in Methodism." He expressed his pleasure in being present, saying there were two strong ties which bound him to New England — one the older brothers with whom he served in other days, and the other the younger brothers, graduates of Ohio Wesleyan University, who have come to these borders since he went to that institution. At Ohio Wesleyan, he said, we believe in athletics, but we put more stress on the intellectual contests in which we have been very successful. We lay the supreme stress on the spiritual development. We mean that no student shall leave our school until he has been converted and consecrated to Christ. Man is a spirit, and he has a body. It is the more important that we look after the spirit. But he wished to call attention to a few thoughts in connection with the task of bringing this world to Christ. The world will soon become a neighborhood. If we as Methodists rise to the opportunity, we may do much to bring this neighborhood to our Christ. Already the nations are getting closer, the world is getting smaller. The greatest kingdoms are England and Russia. Think of the possibilities of Russia. Russians hope that Russia will become the leader of civilization. Russia is Christian rather than heathen, although of a low type of Christianity. God will fall back on her if he has to, but not if He can help it. It depends on England and the United States. If our rich become richer and our poor poorer, if crime continues to grow, if drunkenness increases, God may have to go back to that nation to bring His purposes to pass. The growth of drinking threatens the Anglo-Saxon race and stands between us and our fulfilling the destiny of the future. We are all disappointed in the action of our President. We were disappointed that liquors were not banished from the table of the White House, but we recognize that something is due to the fact that the White House is to some extent a place of public gathering. We believe, however, that the decision of Attorney General Griggs is worse for our country than the Dred Scott decision. The latter was aimed at the demoralization of a race that was inferior in opportunities and present possibilities; but this decision aims at the boys of our own homes who are upholding our flag in the face of foreign foes. We are more troubled that our President should in his Western trip become the guest of brewers and liquor men, and worst of all that he should in public before the youth of our nation partake of the drink himself. Is it possible that the Methodist Episcopal Church will lower her standard? Any conduct that thus openly tramples on the principles of our church demands a rebuke as open.

The next possibility is that Great Britain may be the leader. She is larger, has more inhabitants, is wealthier, has a higher type of civilization. These will give an immense power if a clash of arms should come. Great Britain represents Protestant Christianity.

The third possibility is the United States. In sixty-five years we have increased in population 626 per cent. — much more than any other nation. It is estimated by foreign statisticians that in the year 2000 we shall have from four to six hundred millions of people. If we can preserve our republican institutions, we can become the moral leaders within one hundred years. This is the possibility for us.

There are two or three things we must do. He had already spoken of our need of conquering our race-vice, drunkenness. This must be done if we are to win. We must also press forward our higher education. Only one-fifth of one per cent. of the men of our nation are college-bred men, yet they comprise 50 per cent. of our senators, 75 per cent. of our supreme court judges. A college-bred man has 270 times as good a chance to be a millionaire, 300 times as good a chance to be a congressman. A young person who obtains the fitting of the higher education increases his opportunities 400 fold. In the third place, we must have the right spirit in which to handle our tasks. He had not found a single missionary who is not an ardent advocate of expansion. Hundreds of the leading ministers are tending that way. There is also a class of selfish men who are ardently for expansion that it may further their own ends. Which is to win? He could not endorse Senator Hoar's position. We constantly rule without the consent of the governed. Only one in four of our people vote. If the women could vote, then only half of our people would govern. We say to the younger portion, you must wait twenty-one years before you are sufficiently educated to vote. Can we not as rightly ask the Filipinos to wait as to ask our own children? We did not want the Philippines. We did not want war with Cuba. All our Presidents for years have pleaded with Spain to give the Cubans their rights, but at last we were forced to drive Spain out. Then we suddenly found ourselves in possession of the Philippines. Shall we give them back to Spain? Never! What shall we do? We will educate them until they are capable of forming a republic of their own.

At the close of his address, which was listened to very attentively and frequently interrupted by applause, the whole company joined in one verse of "America," and the benediction was pronounced by Dean Buell.

Fine porcelain is taking rank with silver and pictures for complimentary gifts, and some of the fine china that has come out this season in the special importations of Jones, McDuffee & Stratton, made to order with the family letter or monogram, are beautiful examples of what part fine porcelain will have as heirloom treasures to children and grandchildren.

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